THE WESTERN RESERVE: IT'S HEBREW INFLUENCE

REVEREND DR. BURTON E. LEVINSON

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By Reverend Dr. Burton E. Levinson

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Appendix I - Photostat of Letter of Mr. Joshua Colmas dated March 30, 1836, Kirtland, Ohio, to Mr. Joseph Smith.

Appendix II - Papers by Dr. Daniel Levy Peixotto.

Appendix III - Concerning vaccinations and appeal to colleagues for facts concerning Topography, Climate and Diseases throughout the State of Ohio.

LIST OF ILLUSTRATIONS

Research being carried on now for photostatic illustrations. Approximately 15 photostats will be added to the manuscript.

TO THE SILENT

You were Princes, but it was not told unto you,
Lords of the Spirit, and you knew it not;
Artists of Exquisite Silence,
Priests of the Stillness of God.
Your mouth did not utter mighty things;
Your hands embraced not lofty matters;
You had no place in the ranks of the Prophet,
No share in the chambers of the fancy.
But your life of - that was your prophecy
And your very being was your glory.
Yea, and when the last song of the mighty Psalmist is ended
You still shall live - in the light that gleams in the eyes
And shines in the faces
Of the Sons of Man.

From a Poem, Those Who Died In The Wilderness,
by H. N. Bialik, whose words represent I
believe a proper dedication to the men and
women of The Western Reserve

to my Sons

DAVID and JOEL

in whose behalf I have labored

and prayed for an America strong

in character, sublime in thought,

exalted in purpose, and reaching

upward in its nobility

THE WESTERN RESERVE - IT'S HEBREW IMPACT

I

Early Days of Moses Cleveland
1770 - 1796

A. Connecticut Origins

This is not to be the tale of Jewish men and women who lived, worked, succeeded or failed in The Western Reserve. It is not written either as a defense or an apologia for the men and women of the Hebrew faith who have lived here in the past or whose roots are here now. If records have been preserved out of a Hebrew sense of pride in the land where they lived; of common struggle with many others who came here from the ancient moorings of another world; these records will add to a view and expectance of the age.

History, observed Edward Gibbon in the Decline and Fall of the Roman Empire in the Year 1776, "is little more than the register of the crimes, the follies and the misfortunes of mankind." He spoke these words in the year 1776 at the precise moment that another group of men entered their signatures to a document proclaiming their independence from their mother Empire.

Ten years later Horace Walpole, in a letter to Lord Stafford, observed that history at times makes one shudder and laugh. The history of The Western Reserve may reflect both crime and follies. There are, to be sure, those moments

whose struggle was like a brilliant dash of bleeding Red flowing from the veins of men on the canvas of history. There are moments filled with moods of despair of people, segments of communities, inspiring thoughts of a searching for a new land and defending in death a sparse plot of earth which they believed to be their new home.

Some of these events will indeed compel us to reel and shudder in fright and cringe in terror, but we must sense in these struggles almost a God-like destiny meted out to these men and women by an all-seeing providence. For the story is more than history and the recording of tension and deaths. The story is more than the cursory unfolding of events, military and political.

The story of The Western Reserve beginning with the Connecticut sermons, it seems to me, breathes with another tradition, a difficult tradition. Each event could be set in parallel columns alongside some verses in scripture, another land, another community, new people, and a new world.

It is therefore not in the story of The Western Reserve itself that I seek to describe this tradition. Others have written the history and written it well. It is rather to understand the religious impact of an ancient past which has added another dimension, and a breadth of life to its story that has led me to write these pages.

We shall try to exercise care and to warn the reader,

even as I have tried to warn myself, of history which tends to be lost in fable, and fable which becomes history and so frequently tends to be woven into the mosaic of events, both past and present.

If on occasion facts become clouded by doubt and controversy, if the waters of our historical search have been dulled by error, it is only because no one possesses all truth, whether it is from the "annals of ancient revelations" or reaching us from the sphere of our own time.

Our story then is the story of the Hebrew impact on The Western Reserve, an impact not only of men but an impact of ideas, concepts, culture, philosophy, learning, and faith. It is the Hebrew tradition which implants a searching in the sons of men across the centuries of time rather than "peace of mind."

Twenty-six centuries ago a spiritual aristocrat by the name of Isaiah stood in anciel Israel. Like him, Reverend Menasseh Cutler was to sit around a table in Boston to form the Ohio Land Company. Like Isaiah, one could almost sense that he was searching for a new world, a new life and a better faith. A spiritual aristocrat of twenty-six centuries earlier by the name of Isaiah reminded the generation that the purpose of life must be more than laying in money and holdings.

> "Is this the fast I have chosen, he declared, to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free,

that ye break every yoke?"

I could not leave the story of The Western Reserve without an inner feeling that there was a spiritual purpose in Reverend Menasseh Cutler's view. He hoped to build a state and a territory that "would undo heavy burdens and let the oppressed go free."

We must at the very outset attempt to understand the seat of those ideas that were germinating in this new soil of America. A remarkable kind of concept of life and government was to take place in Ohio, made possible by the Ordinance of the Northwest Territory of 1787. But it seemed to have within it physical concepts of life, freedom and tradition.

The historian Lecky once observed that it was "Hebraic mortar which cemented the foundations of American democracy." We must begin by examining the kind of Hebraic mortar it was and the concept of democracy as it was conceived by the early settlers of this country.

The Northwest Ordinance of course was not the first attempt on American soil to create a government by agreement. Even Great Britain prior to the Declaration of Independence knew that those who settled America would need to have aspects of self government which were theirs by right and not by a privilege extended to them by a benign sovereign.

Prior to the Declaration of Independence, Americans themselves did not want full measure of self government, but

rather hoped that they would be able to establish a relationship to give them a "proper place" in the Empire: to a political status similar to that which Puerto Rico enjoys in the American Empire of today.[1]

The first group of Americans of course to set forth in a document an agreement for their common government and common welfare was the Mayflower Compact, written on November 20, 1620. A group of Englishmen set sail on a ship called the Mayflower in the worst season of the year, and after a passage of fifty-three days anchored on the 11th of November, 1620, in the harbor of Cape Cod.

It is believed that Thorbald, the Viking, landed on Race Point in 1004 A.D., and an old saga of Iceland tells of "Keel Cape". Since Cape Cod is shaped like a keel, it may have been the long and narrow land of which these troubadours sang. The name of Cape Cod, however, was given by Barthalomew Gosnold who landed near Province Town in 1602. As he wrote, "we took a great store of codfish."

One of their first acts after dropping anchor was to call a solemn conclave of all the males on board, at which the first organ of democratic government in America, the ancestor of our national Constitution, the document known as

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1 Morrison and Commager, The Growth of the American Republic (Oxford University Press, New York, 1960, p. 128)

the Mayflower Compact, was drawn up. The Mayflower Compact was a document in which they agreed to be governed by the will of the majority until more permanent provision could be made for their colony.

These men and women arrived at no land flowing with milk and honey. It was a harbor enclosed by barren forbidding sand dunes at the beginning of a severe New England winter. No doubt the Pilgrims who landed there could not appreciate the reason for these barren sand dunes. They did not think of them in the terms of which Joshua spoke:

> "And brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and there shall thy proud waves be stayed?" [2]

The sand dunes, barren as they are, are bars which utter their warning to the mad rushing waters of the ocean and sea that they must stop and halt in their tracks. These sand dunes upon which these Pilgrims first set their gaze are swept by the high winds piled high into the hills, and themselves are either the friend or the enemy to man.

At Cape Cod where these men landed, the dunes, unless they were tied down, would roll right over the town and into the bay. It is the sand and the shrubs and the grasses and the pebbles which hold down sand and water and land, and so that

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[2] Job 38:10,11

ships may come and go in the night and men may build their houses and live in them. These grains of sand are natures guardians between the water and the land. They divide one from the other.

When you visit Cape Cod you see them, for they have color, charm, shades, and shadows. In the sunlight these sands are dazzling; in the shade they are subtle and illusive. What they found here is described by Governor Bradford:

> "... There was the mighty ocean which they had passed and was not as a main barr and golfe to separate them from all the civill parts of the world. . . May not and ought not the children of these fathers rightly say: Our fathers were Englishmen which came over this great ocean and were ready to perish in this wilderness, and 'they cried unto the Lord and he heard their voyce, and looked on their adversitie'... (Ex 2:23)"

At Plymouth, Massachusetts is the rock. No American can visit that spot without an emotional tug at his heart. You look through the pillars of the monument surrounding the rock toward the sea, and you can easily imagine the depressed heartsick handful lifting their prayers to an Almighty and Eternal God for their site of a new land. One looks at the rock and thinks of William Bradford stepping foot, and later writing in his story of the Plymouth Plantation "for they in all the world knew they came hither to enjoy the liberty of their conscience and the free use of God's ordinances, and for that end had ventured their lives and passed through much hardship."

A few hundred yards across the street is a statue of the Indian Chief, Massasoit, friend of the Pilgrims. It was Massasoit who shared with the first Pilgrims his friendship and gave them the word of "Peace, peace be to you who are near, and peace be to you who are far."

Whether Massasoit extended the first hand of friendship or whether it was because the Pilgrims feasted them during that first Thanksgiving for three days, we do not know. However, the statute of Massasoit gives us a description of his character. You feel in his statue what he truly must have represented to these Pilgrims. The muscles of body and arms spoke of strength, fearlessness, and indomitable courage. His face has the lines of kindness, truth, and honesty. It was this figure of Massasoit which made the difference between life and hope to these first men and women who set foot on this soil.

Possibly at that first Thanksgiving there were two prayers, one by the Indians and one by the Englishmen. The Englishmen prayed to the Lord, God and Father of the Universe. Massasoit and his tribesmen raised a hand of gesture to the Great White Father. Perhaps the Pilgrims may have said, the Lord is my Shepherd, I shall not want, and he leadeth me beside the still waters, he restoreth my soul. Massasoit, in the language of his tribe, probably said the same thing in Indian language. "He puts his hand on my head and takes

all my tired away."

However, the first document which comes nearest to a Constitution to embody democratic ideas was an instrument executed on January 14, 1639, adopted by three Connecticut towns. It differed from the Mayflower Compact in one very important degree. The Mayflower Compact opened with an acknowledgment that the King of England was the source of all authority, and while there was an agreement for a common government, the rights of that government stem from the authority of the King of England. There developed, of course, a measure of democracy from this Compact, and according to some historians, it was accidental.[3]

The Connecticut Constitution, on the other hand, was a deliberate creation. The author, or at least the idea for the document, came from a clergyman, Reverend Thomas Hooker. A sermon he delivered was based upon the text of Deuteronomy, 1:13-15:

> "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. . . captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens. . ."

From this text he proceeded to tell his congregation that the choice of public officials was not something to be inherited by divine right, but rather belonged to the people, by

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3 Matthews Alfred, Ohio and Her Western Reserve (D. Appleton, New York, 1902, p. 16)

God's own allowance; at the same time he set forth the basis of all political activity and institutions in America. He warned them that the privilege of election which belonged to the people must not be exercised according to "their humor", that is, their own feelings and whims, but that it must be religiously motivated, and that their actions must be spiritually consecrated. As he put it, "according to the blood and will and law of God."

It was Reverend Hooker's conviction and opinion that the basis of authority is placed in the free consent of the people because "in a free choice, the hearts of the people will be more inclined to love the persons chosen and more readily lend their obedience."

He moved on to his dramatic conclusion and summed up the meaning of his text that the purpose of the document was to persuade us that God has given us liberty "so to seek the guidance of God and to choose in God and for God."[4]

The Connecticut Constitution was therefore laid upon a Biblical religious foundation and imbedded, despite the political considerations and privileges which it gave to the people, in spiritual soil. It was also important because despite all that we have tried to say about separation of church and state in America, religion and politics did mix in

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[4] Ibid., p. 35

Connecticut. The sermon, the constitution, and the welfare of the people were synonymous with liberty and democracy.

B. Connecticut and Puritanism

The beginnings of The Western Reserve have a certain heroic sounding of the bell of freedom. As in the raising up of Oliver Cromwell and of Abraham Lincoln, Roger Williams somehow felt that the hand of God in some mysterious manner reaches directly down to humanity and impels mankind forward in the march of destiny.

The Connecticut settlement in The Western Reserve had its origin in the Puritan experience and Puritan religious character which in itself was Biblical. The Connecticut men and women in The Western Reserve were puritans and calvinists and yet they differed from those who remained in Connecticut. In his new home in The Western Reserve ultimately he would add the mention of "realism and practicality" upon his religion. In time to come, religious fervor a century later would perhaps lose some of its moral fire and emotion. However, he discovered because he had to make concessions and adjustments quickly, rapidly, hour by hour and minute by minute, that certain of the new qualities of his wholesome life displaced the austerities of Connecticut Puritanism without any weakening of the moral force and fiber that originally moved him to do battle for an idea of liberty.

The educational institutions which he was to bear, the schools he was to create, reflected the deep reverence for religion, combined with a passion for education. "Hark, a

voice calls in the wilderness, clear a way for the Lord and make a path in the desert for my God."

As he was driven onward to clear this path he recognized the need for transmission of ideas. He knew that the transmission of ideas must be combined with the total life and culture of society. This he inherited from his Hebrew forbears who taught in the wilderness, gathered students around every well to impart to them the sparks of knowledge and morality as well as the meaning for living itself.

We find that the first clergymen in Ohio dropped some of their formality in religious expression for they had discovered that liberalism could be retained without austerity. Formality, therefore, to a great extent was relinquished by these early clergymen. We learn, for example, that at Marietta, Ohio a New England clergyman ran a foot race on the Fourth of July and outdistanced his competitor and a lawyer. In describing this foot race between the clergyman and the lawyer, a poet wrote:

> "It was a fact they all gave in Divinity
> could outstrip sense."

The Puritan in Ohio brought to civil and military affairs, according to Macaulay, a coolness of judgment and immutability of purpose. Perhaps the Puritan somehow within felt that he could not walk alone. God had promised Moses, ye shall not turn to the right or the left. The Puritan

Biblical concept of life established dedication and an immutability of purpose. He felt that in the establishment of this land, the creation of institutions and political commonwealth, he was striving for a heritage given to him by God:

> "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." [5]

Despite the new conditions and the tragic hardships of settlement in the new land, the Puritans who ultimately came to Ohio and The Western Reserve differed from their friends and neighbors whom they left behind in Connecticut. True Puritanism was deeply engrained in these men, despite their coming to grips with livelihood and survival, and having to change and adopt to new modes of life and new forms.

The New England Puritanism which they brought with them have a certain vigorous, virile strength. As it always had, Puritanism meant conscience. It meant, however, not only the necessity of having conscience, but to act and to live by it. This was the essence of the Biblical command:

> "To walk by the way when thou lyest down and when thou risest up."

That which was regarded as rank heresy in Connecticut was accepted in Ohio. The youngest child of the Connecticut Yankee Puritanism had to admit that the moral fiber of people

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5 Deut. 1:21

under the act of battle, war and blood had been stiffened even while doctrine itself had been relaxed. But with all their progressiveness and even radicalism, these early Yankee settlers in Ohio after their forbears in Connecticut itself had a certain intolerance to all new religious expression. The religious groups who came here to The Western Reserve and flowered here for a time received indeed shabby and intolerant handling from the earlier settlers. We shall speak of these various religious groups later. They made, for example, short shrift of Mormonism, and one cannot read the newspaper accounts of the Painesville Telegraph without seeing the evidence of their brutal unyielding intolerance.

Because the Puritan religious character was essentially Biblical and Hebrew in its character, they had a deep sense of justice and regard for freedom. It was no accident therefore that the Reserve maintained more stations of a secret underground railroad during the Civil War than any equal district in the country.

> "Thou shalt not oppress thy brothers with poor. Thou shalt have a Hebrew servant and he serve thee for six years, on the seventh year he shall go out free for nothing."

Nowhere did the great battles and moral aggression have greater and fuller sway than in The Western Reserve. The Puritan possessed a respect for freedom and justice for every man regardless of the color of his skin. From the beginning

of the elimination of slavery in the Northwest Ordinance there is no thought for the Puritan of The Western Reserve but to fight for the realization of this concept of liberty and freedom.[6]

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6 Matthews, Op. Cit., p. 179

II

Wyoming

In 1775 Lord George Germain was Colonial Secretary of the North Army. The cartoons of the day always described him as wearing a white feather. Lord Germain had a dubious and questionable military career. Dismissed from military service, he had risen in politics through a combination of political bravado, some influence peddling, and a little favor from the Crown. The British officers found themselves in a mood of distrust and beset by feelings of bewilderment. How could they in this crucial struggle and battles to follow take orders from one who had been declared unfit by a military court martial, and a few British leaders thought that the conquest of America was hopeless from the start. Others saw no difference between this war and any other. Let the Army and the troops go forward. Instruct the Crown's forces to disburse the rebels and ravage the country. It might have been so, but they reckoned without one very important element - an intensive American individualism that came from the Israelites of old. Mustering troops for Britain was no easy task. The King was obliged to hire German mercenaries; his own subjects were reluctant to enlist. Although great and heroic stories took place in pitched battles, when it came to a matter of death or survival on the part of the common soldier there was little enthusiasm on both sides for waging

the war of independence.

To Washington, the New England troops were a disappointment. In trying to get the men to reenlist in the fall of 1775, he wrote:

> "Such a dearth of public spirit and want of virtue, a fertility in all the low arts to obtain advantages of one kind or another, I never saw before and pray God I may never be witness to it again . . . Could I have foreseen what I have and am likely to experience, no consideration upon earth could have induced me to accept this command."

In these words was a prediction that he was to experience less virtue and more politics as the war went on. Any other general in history might have regarded his commission and given up his sword.

Throughout the war there were never enough loyalists anywhere to control any large portion of the country. In large measure battles, the British forces were always a strange and motley brood, Hessian mercenaries, Tories, and war consumed savages, howling for blood and scalp. This was America.

As we look into a Connecticut settlement along the Susquehanna, in Pennsylvania a place called Wyoming, consisted of 3,000 colonists engaged in making a paradise "of new Connecticut the William Penn domain." What was to take place there in 1778 was no paradise, and no man could dare prophecy those events. What occurred so easily could have

been described by any theologian of that day or this one in eschatological terms, or "the coming of the terrible day, Oh Lord, a day of wrath and fire and of anger."

Across the sea a German musician was producing soul stirring haunting melodic poems. In this year of 1778 Wolfgang Mozart received a letter from his father in which he said that the "chamber music should be short, popular and easy. The small is great, he wrote, when it is written naturally, fluently, and soundly. Sound composition and good line distinguished the master from the bungler."

At this precise moment nothing so beautiful or light hearted as the serious advice of a father to his musically gifted son was being planned and was about to take place. But what was about to take place in Wyoming was an equally great moment, for the tragic massacre of Wyoming was to lay the foundation for the new territory to be known as The Western Reserve. It was brought into being primarily in its beginning by the survivors and their families, their neighbors and friends from Connecticut.

The French had possessions of size in America until 1763. Her territory had been fixed at the 49th Parallel north of the Equator. After the conquest of North America by Great Britain, this tract of land was ceded to her by France. Consequently, to the English all land beyond the Alleghenies belonged to her completely and irrevocably.

What was the basis of her claim? The six Indian nations owned the Ohio valley and had placed it with other lands under the protection of Great Britain. They also at the same time had made certain agreements with the Americans. Some of the western lands had also been claimed by the British, by virtue of agreements that had been actually drawn up through purchase at Lancaster in 1744. In these first agreements between the Indians and Great Britain was laid the planks of the stage for the bloody though significant drama of Wyoming.

Wyoming is one of the wretched chapters in our history which must be told as an introduction to the Reserve and its settlement. The bloodshed, tension and distrust, as well as confusion, occurred eighteen years before Moses Cleveland with his surveying party pushed to the mouth of the Cuyahoga. These seeds are contained in the indefinite but nebulous terms of a grant by the Crown to the Earl of Warwich Corporation. The language, though English, would challenge the ingenuity of the best of our English scholars who indeed could see clearly what was meant by:

> "The spaces of forty leagues upon a straight line near the seashore; towards the southwest westerly south or west as the coast lieth. . . and within the breadth aforesaid through all the mainlands there from the western ocean to the south sea one might as well have decided on a line between a state bounded upon the north by bramble bushes and the south by a blue jay and the west by a beehive of bees -- and on the

cast by five hundred foxes with fire brands tied to their tails."

This comment by a writer of the period of course refers to that incident in the 15th Chapter of the Book of Judges. Samson, we recall, took his vengeance on the Philistines by capturing three hundred foxes by fire brands, tying them tail to tail, putting a fire brand between the two tails, and letting them go into the standing corners of the Philistines.

Indeed, this is exactly what Wyoming was to become, a burned wheat field into which had been sent foxes with fire brands between their tails. Anyone who reads of this period of history senses that all this pillage and destruction; the lack of truth, and honesty in agreements and words spoken between British, Indians and Americans was a burning wheat field after which we were destined to build the American character.

In Wyoming, this indefinitely described piece of land in the Articles of Deed of the Earl of Warwich, was a piece of land situated in the beautiful valley of the Susquehanna River. It was early occupied by Connecticut settlers and was a scene not only of a struggle between the British Indians and the Americans, but it was a source of conflict in what was known as the Pennite Wars. To these Connecticut settlers it was the land "flowing with milk and honey of the ancient Israelites." It was a land perhaps prophesied in another age.

"The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars."[7]

These were indeed an aggressive and militant group of Connecticut settlers who had come into William Penn's domain. They had hoped and dreamed of making a new paradise in the new Connecticut. Dr. Harlan Hatcher in his book, The Western Reserve, quotes from a Connecticut man of the period. According to this Connecticut writer,

> "The sordid, grasping, long-leasing policy of the Penns have never been able to stand for a moment before the oncoming wave of Connecticut democracy. . . "

So far as the Penns were concerned the Connecticut town system swept over them and hardly thought of them. But for the revolution and the Wyoming massacre, nothing could have prevented the establishment of a Connecticut authority in Pennsylvania.[8]

It was only a dot on the map of a new civilization. Other states bloodlessly though were trying to secure a foothold beyond the Alleghenies. It was indeed a beautiful and lovely land. It was graced with deep shadowed forests. It was settled with sparkling brooks, and there were goodly

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[7] Psalm 80:10

[8] Hatcher, Harlan, The Western Reserve Bobb's Merrill 1949, p. 191

trees upon it and fruit to eat. And to this place God called these people and he filled them with a hope and a song. The glory of yesterday was in their hearts and the hope of tomortow was in their souls. The soil was fertile; the climate was mild, and there were no rocks in the fields to present the obstacles over which they might fall, stumble and be bruised. But they needed to be picked up and piled into fences. Old settlers would not surrender without a struggle, and the Pennite wars had all the elements of intimidation, conspiracy, and intrigue. Agreements made and broken between the red twilight evening of one day and the rising dawn of the next. These were days of eviction, attacks, and military skirmishes.

The Connecticut settlers had come with enthusiasm. It was an enthusiasm kindled by a Biblical faith. It was to be a faith that would sorely be needed on July 3rd, 1778. Many times were these people to say to themselves and ask themselves as Job did:

> "My brethren have dwelt deceitfully as a brook, and as the stream of brooks they pass away." [8]

Daily as they lived within this fort to be known later as Fort Wilkes-Barre, they prepared against an inevitable day that they knew must come. Two years after the Declaration

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[8] Job 6:15

of Independence in 1776 they knew that an attack was inevitable. The men were in the Continental Army with Washington, and wives pleaded and begged their husbands to leave their posts and return home. A number of officers sent in their resignation and a score or so of privates deserted and hurried back home to the threatened settlement.

There was not only a lack of men but also lack of ammunition. In June of 1778 with a concentration of Tories and Indians along the border, a delegation of Senecas were sent to Philadelphia to put Congress off guard and under the guise of friendship to disarm suspicion.

On July 3, 1778, they marched on this settlement, Tories, mercenaries, and savages from The Six Nations. They marched twelve hundred strong. They were a strange army, if army they could be called. The enemy was in almost every conceivable dress from martial dignity down to the ruffian type of the most abandoned of the Tories. The regulars were in smart uniform - Butler's grangers in rich green; there were renegades in every form of backwoods garb and "tattered motley"; the Indians half naked or in savage attire. With them there also marched and swarmed a band of squaws. If it is possible, they were more blood thirsty than their masters. Daring they were, a thousand fantastic diverse figures which, says Alfred Matthew:

"A ferocious appetite for blood and loot in

the humble cabins of the doomed frontiersmen." [9]

Responsible for leadership of the Indians was one, Joseph Brandt, 36 years of age, and a great Mohawk Chieftain. He was the sinister William Johnston's mistress. He was a man who had attained considerable education and had translated the Bible into the Mohawk tongue. In Brandt we see a superb semi-tamed Indian, for the most part now reverted to savagery. Within his soul were some sparks for humanity, stimulated by his contact with civilization, but they had become dim and glimmered by the hour.

The British forces were lead by Colonel John Butler, commonly called at this time "Indian Butler." In Butler we see the example of the brutalized white man. He was a descendent of the great Duke of Ormond which traced its genealogy to the Dukes of Normandy before the Conquest. He was a representative of a more than usually cultivated and genteel line. He had sought savagery and had become more savage than the Indians themselves. He was perhaps the ablest, and certainly the most precocious Tory leader of the period. He was a man who had sought fame in military exploits and gained infamy. He was a strange leader and a strange administrator. He was seemingly everywhere at once, never still, effectively bustling among soldiers, guerrillas

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[9] Matthews, Op. Cit., p. 80

and savages alike, inciting them afresh from hour to hour. However, there was a third and final element in this incongruous and grotesque military band that marched on Wyoming. This was a woman known as Queen Esther. Her real name was Katherine Montour. She was a half breed, and a reputed daughter of one of the French Governors of Canada. She had a liberal refined education. At times she moved in the best of society of Colonial Philadelphia, Albany and New York. She had been feted as a romantic and engaging young woman. A strange combination of both culture and savage blood, she had a certain sensitivity to the gentility of her cultured surroundings. Yet this is the contradiction of human nature that this dusky one-time favorite of drawing rooms was the hecate of the most horrible experience in the entire annals of savage war in America.

At the time of the battle of Wyoming she had lost a son, and she swayed her followers to listen to fanaticism. Even the blood thirsty Butler was afraid of the strange incantations and power of Queen Esther. It is a strange note of history, according to the writers of the period, that Queen Esther became the actual leader of the Indian contingent of the Army. How this name should have come to this woman, nobody knows. Strange, indeed, that the woman who in the Bible should have been the saviour of her people should have been a name taken by an Indian Princess savage to reek her

blood thirsty vengeance upon 230 settlers at Wyoming.

Joseph Brandt's photograph shows a man of soft face, black piercing eyes, strong set jaw, and protruding chin. We would judge him to weigh about 180 to 190 pounds. He possessed black hair and wide nose. His photograph shows no smile. His face could easily shift, you suspect, from a soft gentle mood to dictatorial chieftain and wild unbridled savage. Whatever sparks of humanity he possessed were certainly snapped out in the battle of Wyoming.

The British and the Indian forces embraced six companies on the west side of the river. They were so sure of victory that on the way they destroyed everything that they saw. The settlers with a desperation of courage rarely equaled in the history of war, resolved to put their suspense to an end, and they actually marched out unarmed to meet an army that outnumbered them four to one. The enemy advanced and the Colonel gave order to fire. A bally rang out with precision and with effect. For a moment the British seemed to flinch and actually fell back before the Yankees.

The brave commander performed the almost impossible feat of moving his line slowly forward against the overwhelming force. The invaders were being directed by Indian Butler, Queen Esther, and Joseph Brandt. Under the impact of overwhelming forces, the Wyoming men became confused, and the Indians, seizing the opportunity, rushed forward with

frightful whoops and tomahawks. Every Captain commanding a company and nearly every Lieutenant was dead. The little men melted like wax before fire. In Miner's History of Wyoming is told the story of Esther Skinner. A young man, who afterwards married her daughter, was driven by the invaders to the water. He swam to a small island and safety. Twenty others followed him. He hid behind the bush. While behind the bush he heard the dismal strikes of a tomahawk, expecting every moment to become the next victim. One foot of an Indian trod on the bush to which he clung. He was finally the only one left, and together with a companion, wept over the mangled bodies of his friends.

There is a place on the site of Wyoming which today is known as Bloody Rock, and here is the story as it has come down to us. A special entertainment of death had been arranged for Queen Esther. She ordered a score of prisoners to be brought before her for torture. They were assembled around a great boulder. They were bound and compelled to kneel about the rock, and then Queen Esther walked around it. This Queen Esther who had once graced the drawing rooms and had been the admiration of gentle dames, with a heavy tomahawk and raising her wild voice of song to the air, swept around the circle and dashed out the brains of sixteen of her victims.

"As night came on the savages built fires,

> stripped the remaining prisoners naked and drove them back and forth through the flames, impaling them on the embers with their spears until finally they fell from exhaustion. What finally remained were only the charred ruined cabins and the unburied dead lying under the serene sky and pitiless sun that Fourth Day of July, 1778, where just a few days before or a few weeks before had been happy homes thronging with very busy human life."[10]

In ancient Israel on many other desolate occasions and all through the ages of time men spoke words of Isaiah reminiscent of scenes such as these:

> "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." [11]

The pen of the historian and the eloquence of the orator, the imagination of the poet and novelist have by tongue and pen tried to illustrate this scene, the realities of which transcend the wildest creations of fiction. The deeds of Wyoming have been told again and again in both song and story. Wives and daughters shared in this tribute. They were employed in the manufacture of much needed gun powder. They drew salt peter from the soil in the block houses, prepared charcoal, brewed quantities of each with pestle and mortar, blended them and cast them into bullets and rifle balls. Dreadful indeed was the suspense in which they waited the events of the battle. Afterwards, those who were left

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[10] Ibid., p. 87

[11] Isaiah 49:14

fled in terrible confusion without food and shelter, looking back to behold only the light of the burning flames. What survivors there were found their way into Moravian settlements of Pennsylvania. At times they had to speak only by sign. They were a people of strange language, wandering about a countryside. Frequently because they could not be understood they were given beds of straw.

Perhaps one of the most intriguing and true legends of Wyoming is the story of the captivity of Frances Slocum. Her father was a member of the Friends Society.[12] When Indians burst into her hut about to take her son Ebenezer, she interposed and they took Frances Slocum instead, five years old, and ran off with her to the hills. She wandered about the countryside hoping to find her child. Peace returned in time and the prisoners returned. The Slocum brothers, Joseph and Isaac, settled in Canada. Fondly, however, the mother clung to her dreams that she might find her child. At length, a girl was found who could not remember her home, living among the Miamis. They met but the mysterious bond of mother and daughter did not draw them together. Time extinguished the last hope and the mother of Frances Slocum died in 1831.

In August of 1837, fifty-nine years after the slaughter

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[12] Miner, History of Wyoming, p. 212

of Wyoming, a Mr. Ewing of Logansport, Indiana, wrote a letter to the Lancaster intelligencer about an aged white woman who was found living among the Indians. He said that she had been brought when very young from Susquehanna, and that her father's name was Slocum. She remembered a Quaker house near a village where there was a Fort. Attachment to Indian life had prevented her from revealing herself thus far. She was a widow with two daughters, wealthy and respected, and of excellent character.

Joseph Slocum and his brother Isaac hastened to Logansport. The lost sister was brought to meet them, together with the two daughters. They came in Indian dress. Frances Slocum, now the wife of an Indian Chieftain, walked with a dignified bearing, grave, reserved, and - suspicious. She did not say much when she first met them. She returned and came back the next day. The next day her brother reminded her that he remembered that at play one time in their father's smith shop a blow from a hammer smashed her middle finger and crushed the bone. With smiles and tears, brothers and sister were reunited. One almost recalls from such a true legend as this the story of Esther when Joseph said to his brother, "I am Joseph, thy brother."

Her story was simple. After the Wyoming massacre she had been taken to Indian country, adopted, and there married an Indian Chief. She later moved to Ohio. Her name Frances

became Maconaquah. As her tears flowed from her, she prayed to The Great Spirit for prosperity to return to them. She prepared a repast for her brothers in her dwelling and placed a white cloth over venison that The Great White Spirit had smiled upon her.[13]

A settlement - 300 men and women and death. But this event had some important results. It evolved sympathy and won the hearts of the world for the struggling colonies of America. It was a practical result. England itself became torn by confusion in having to explain to herself and justify for herself as to why it was necessary to descend to the level of employing Indians in the war. Also it captivated the imagination and the pen of ready writers. Thomas Candle's Gertrude of Wyoming brought fame to its author. Like the tragedy in the national history of Israel, writers brought great words from troubled hearts as they pondered over those events. Even as the psalmist of old cried out, "My God, My God, why hast thou forsaken me, and why art thou so far from helping me, and from the words of my roaring?" (Psalm 22:1)

But it is because they suffered so much that Wyoming laid the ground work for Connecticut's claim to The Western Reserve. It is this Western Reserve and Moses Cleveland, born

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[13] Ellet, Women of the Revolution (Baker and Scribner, N.Y. 1848, Vol II, p. 172-3)

in a way out of Wyoming to which we shall turn our attention.

The Trentondecree ruled against the Connecticut claims in Pennsylvania, but it was to win for them greater concessions of land later on when Menasseh Cutler helped frame the Northwest Ordinance.

Pennsylvania won her land in many and hard contests from the Yankee settlers, but a greater reward came to these men and women from Connecticut. It was not in the land for which they fought which they contested and lost, but in The Western Reserve itself a portion larger than the State of Connecticut. It was the justice and mercy which others sought to bring to it which tried to express itself in the setting up and the creating of The Western Reserve. It was a victory vicariously won and presented to Connecticut, destined to bear the stamp and the character of these first men and women at Wyoming, as well as their concepts of education, life, philosophy and religion.

It was to be for Connecticut a world not born without struggle, fire and deaths, a fact to be remembered in the later days of the prosperity and fatness of the earth on which these people planted their homes and built their lives. This was the beginning of a new life and a new world.

There is an unknown Latin proverb which speaks of the compact sealed in luck, and so it was that perhaps the augury and the prophecy of a new compact and a better life. We

record the end of this chapter, knowing full well that in 1778 these events took place, and with them the foundation of The Western Reserve. One cannot read of these events of men's concepts and ideas, open despair, without recalling the words of the 77th Psalm. Perhaps the men that perpetrated the Wyoming massacre and later those who conceived of The Western Reserve may have had in mind the words of the Psalmist:

> "The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." (Psalm 77:18)

It was these events and the hope of the future that may have communicated a thought also to Percy Bysshe Shelley who wrote:

> "Rough wind that thou moanest loud
> Grief too sad for song. . .
> Sad tears whose tears are vain
> Bare woods whose branches strain
> Deep caves and dreary main
> Wail for the world's wrong."

This was to be America's destiny, that out of these deep caves and bare woods we would wail for the world's wrong.

III

The Northwest Ordinance of 1787

In the 1780's Europe was indeed a dark place for the men and women of the Hebrew faith who one time sang out of their depths of a song of love of one world and one humanity. In Germany the sage and rational Goethe, preeminent among German poets, shared the popular prejudice and looked upon Hebrews whom he had rarely seen, except in the case of Gotthold Lessing as inferior and degraded beings. The brilliant Fichte opposed their political emancipation strenuously. He argued thus, in all the bigotry of his passion:

> "The only way I see by which civil right can be conceded to them, is to cut off all their heads in one night and to set new ones on their shoulders which should contain not a single Jewish idea."

The Hebrews themselves in these days were broken up, one hostile against the other. Spanish Hebrews looked down upon German Hebrews; German Hebrews upon Polish Hebrews; snobbishness entered into every social relationship. In Europe the Hebrews were disinherited politically and they were restricted economically. Needless to say, they were despised socially.

In America, however, the dawn and the concepts of freedom did not come without a great deal of spiritual searching and inner struggle. In the 1770's in Virginia, only professing Christians could hold public office. All the inhabitants of

the Dominion were required to contribute to the upkeep of the churches. It was then that Madison and Jefferson began a determined fight to liberalize the Constitution. An important spirit and an important voice in America was a Presbyterian Minister by the name of John Witherspoon who came to America after fighting in the established church in Scotland, and became President of the College of New Jersey at Princeton, and no finer Declaration of Independence exists than his sermons declaring that mere toleration was not enough. He said, in effect, that toleration meant superiority and condescension. He cried out from the agonies of his own heart that the only proper principle for a republic was complete liberty to worship how one chose or not, et al, and every church should be supported by its own members without the taxing power of the State.

Though the issue was raised early in Virginia, the struggle was long and arduous. Dissenters were still forced to pay tithes, and only the members of the Episcopal clergy could perform the marriage ceremony.

The smooth tongued but fiery Patrick Henry proposed a scheme to abolish all churches of whatever denomination in Virginia and support them by taxation. In 1784 Patrick Henry won his point in the House of Burgesses. The two future Presidents, however, did not surrender and carried their fight into the colony itself pleading for equality. In 1785

the Virginia statute of religious liberty was passed. It was indeed a remarkable document. It set not only the basis for what was really meant by separation of church and state in America, but also defined quite clearly the meaning of religious liberty and the liberty of conscience. This document said that "Almighty God created the mind free." The framers of this document contended that all attempts to influence the mind by temporal punishment tend only to beget habits of hypocrisy and meanness.

The writers of this document contended with all the fervor of heart that any law or any State that would compel a man to furnish contributions of money for the propagation of religious opinions in which he disbelieves was sinful and tyrannical. This document prepared the way to say to America for all time that to force any man to support a teacher of any other religious persuasion other than his own, or religious schools other than his own, was depriving him of a most important comfortable liberty. It was the liberty of real conscience that enabled a man to give his contribution to the particular church and pastor whose morals he would make his pattern.

The document continued its great clarion call to the freedom of human conscience. It said in effect that a man's civil rights did never depend upon our religious opinions. Consequently, anything which tended to declare a citizen of

the country as unworthy of public confidence, preference, or office, unless he prescribed to certain principles, deprived him of a very fundamental right. Such a condition contended the framers of the Virginia statute, could only tend to corrupt the very principles of a religion that a man would perfect. It summed up its conviction with these words:

> "No man shall be compelled to frequent or support any house of worship. No man shall be enforced, molested or hindered in his body or goods. All men shall be free to profess their faith. A man's religious opinion shall in no wise diminish, enlarge, or effect his civil liberties."

This was passed in October, 1785. It was to pave the way for a new spirit in America.

The war had last come to an end. The problems facing the Colonies was first, help provide some kind of assurance, security and future for those who had laid down their blood with such sacrifice, for merchants who had given their worldly goods, for financiers who had given their money and could not collect on the Continental paper, for women who sewed, begged and clothed, for others who stood, some with great enthusiasm and others with little, by the side of General Washington. This was a serious problem. Connecticut, Pennsylvania, and Virginia all were raising their voices in tremendous howl and declaration for lands which they claimed belonged to them. America was being split into little segments struggling for plots of ground. A top command was needed and it was needed

quickly. Otherwise the various States would be in possession of strips of land several hundred miles wide and crossing over the entire length and breadth of the country. The only hope therefore was for each of these States to surrender their claims to these various lands. The result was the Northwest Ordinance of 1787. This Ordinance was to have tremendous meaning for the people of Connecticut and The Western Reserve. It was to lay the foundation for them of the lands which were ultimately made available to them and sold to them through the Ohio Land Company in 1795.

It was indeed a remarkable Ordinance of freedom. It brought to realization the injunction of Deuteronomy:

> "Thou shalt not hate thy brother in thy heart and thou shalt love thy neighbor as thyself."

The Ordinance became the agency for the selection of the people who were ultimately to settle that vast land in the earliest of all Ohio. The Ordinance had a certain influence and bearing upon the country at large because it prepared the way in later years for making the great northwest free soil territory for the overthrow of slavery in America. It predicted, according to Alfred Matthews, "the overthrow of slavery in America, virtually deciding the battle before the birth of the soldiers who fought it." It meant other things. It meant the emphatic exclusion of the slaveholders. Although those of us who look on the past now must perhaps feel that

it was not a question of morality but rather a question of economics. Slavery was in their way and was simply brushed aside. This Ordinance meant the men of the finest moral stamina of the country.

Why and how did these men who certainly had all the problems that they needed in welding together the Thirteen Colonies which they possessed look to the land of the west. We are told that during the revolutionary struggle the British established a printing press in New York entitled the Rivington Royal Gazette, at a very dark and stormy period of that momentous struggle. There was a very large number of papers scattered by design that gave an account of the free subsidy made with the Empress of Russia which provided that a large number of Russian troops should be furnished the British for their American conquest.

At General Washington's table it became a matter of discussion. "If this be true and we are driven from the Atlantic seaboard, what then is to be done?" said one of the men. "We will return to the valley of the Ohio." The same was carried to the soldiers and their wives. General Washington turned to Colonel Reed, "If we are overpowered we must cross the Allegheny mountains."

His associates were officers of the army and men of other callings. They were identified with another remarkable group of men known as the New England clergy. They were

remarkable because as a group of men they exerted a greater influence in the shaping of the character of the future Western Reserve and gave direction to the active energies of a whole people more than any other group of men.

Human rights, personal liberty, obedience to law, influence over people, was to stem out of religious convictions and morality. These men were not politicians and they did not claim to be statesmen. They connected religion and patriotism, and their sermons represented the cause of America as the cause of heaven.[14]

The land was of no value without law. These men were seeking homes for intelligent and cultivated families. Menasseh Cutler regarded it as a private contract.[15]

It was also significant in another way. The religious, moral and educational fortress that for a previous century had been growing strong, was skillfully transferred to the western empire by an organized and systematic method of settlement.

Massachusetts and Virginia formed a wedlock and Ohio was their first born. The Western Reserve, and particularly Ohio, was referred to as a broad streak of sunshine in that dark hour of poverty at the close of a great struggle. The

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[14] Ohio Archaeological and Historical Quarterly, Vol. I, p. 19.

[15] Ibid., p. 35

foundation laid was broad enough to stand up under the fabric of the building of an empire. It was to send out its ideas and principles in that mighty transmission from sea to sea. It went from yonder beautiful river to the end of the earth.

Many men have tried to ponder the meaning of this document and its influence on Ohio. It is when we read a comment from the Ohio Institution that we can gather the meaning of the documents that were responsible for the spirit which was deeply embedded in The Western Reserve. Who were the men:

> "They were generally young men who had been little engaged in legislation."

They did not and could not take a very wide survey of human society. They realized that this government was not to be like some machine named after a model, because government after all is nothing more than a bundle of the habits of people and not a rigid building. It is a rule of action laid down by some supreme power of the state demanding some things and forbidding others. Good government consists not only in laying down good rules, but in constantly practicing these rules until good habits are firmly fixed, invariably adhered to, and invariably adhered to by the people.[16]

In older countries mere accident and expediency for the moment or dire necessity has set up governments and given them

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[16] Caleb Atwater, History of Ohio, p.

some new directions which time, experience and custom have then made permanent. A system of government is not like a building which may be constructed entirely according to a previous plan. It must be improved by skill and care, and may be injured by neglect or even destroyed by violence. Many causes have power over the human mind than any written laws.

Thus it came to be, in 1792 in response to numerous petitions, that Connecticut set aside what was to be known as "The Sufferers Land." The resolution offering this sale of the Reserve accepting the half million acres, passed legislation at a session held in Hartford in May, 1795. There were forty-eight purchasers and these purchasers, with a few others, formed the Connecticut Land Company. Unique document indeed it was. The Western Reserve in the State of Ohio was founded because the individual states gave up their claims, legal and fancied. Sometimes weapons supported claims for immense slices of territory. Allocations were made; land was sold, and companies were formed. In one respect it was business, the buying and the selling of the land; in another respect it was the powerful principle and conviction of faith, philosophy and a way of life. It was education and culture, the hopes and the dreams of men which were to be woven in the very fabric of these new lands, their cities and their towns. What was to ensue, are in several sentences which can be found in the writings of Thomas Jefferson in which he said that the care of

human life and happiness and not their destruction is the first and only legitimate object of good government. This was the hope and the vision of Reverend Manasseh Cutler and his associates.[17]

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[17] Thomas Jefferson, Writings, Vol. XVI., p. 359

IV

Moses Cleveland Comes To The Mouth Of The Cuyahoga

Despite the passage of the Northwest Ordinance, there was still to be intermittent struggles and wars between the Colonies and the Indian tribes. It was not a world that was to know peace. True peace and the integration of all the forces which were to make up America were still to come. General George Washington had served his term as President and had retired to his farm at Mount Vernon. In a few years he would be called to his eternal reward. He had been offered the kingship and he had refused. He had not been offered its price that Julius Caesar was in Shakespear's play and his history, but he had been offered it and he refused. He rejected it because he saw a greater vision than that of being king and ruling the people by decree. It may well have been that the ancient Hebrew experience somehow infiltrated into the mind of Washington as well as into the mind of the American character, when the people came to Samuel asking for a king. At first he refused, but then at the insistence of their pressures and intrigue he finally gave them this historic retort:

> "Very well, I shall give you a king who will rule over you, but remember he will be your master. He will take your daughters for his sons and he will take your sons for his daughters."

He will own your land and he will control your money and, although Scripture does not say so, he wanted to say to them he will control your thoughts.

As we stand at this moment in history, the history of America and the history of Europe, the name of the man that comes before us is Napoleon in the year 1796. No one could have been neutral about Napoleon. Strong, dominating personality, and great military genius of his day, his was a violent career. He tread almost with seven league boots to overcome army after army until it seemed he could not be defeated. Almost all Europe was at war with him for nearly twenty years. He had heavy eyebrows; he had eyes constantly searching in which his personality and his inner troubles always seemed to speak. No one who had ever looked at Napoleon and those eyes could ever dare to call him insignificant.

Three months before Moses Cleveland came with hissurveying party to Conneaut on March 2, 1796, Napoleon at the age of twenty-seven was commander in chief of the army. He married Josephine de Beauharnais, a beautiful creole woman from the West Indies. Her husband had been gillotined in 1794 and she sent her son to ask Napoleon for his sword. He fell violently in love with her. At the time, Bonaparte had no money but he intended to marry her. She seemed afraid of Napoleon but apparently was carried away by his masterful manner.

Napoleon arrived at Nice in March of 1796. In a few

weeks he was master and governor of Milan. He confessed that here for the first time he had the vision of a great future for himself, a greater future than that of being only a soldier. "When I see an empty throne," he said, "I feel the urge to sit down on it." At this time he discovered that he was being betrayed by his wife in Paris and from Milan he wrote her in his almost unreadable handwriting passionate letters full of both love and hate for his wife. Ultimately he was to come to defeat and a shameful end. Victor Hugo said that God was bored with him. Heine believed that Napoleon healed a sick nation through fire and sword. He knew no law but his own headstrong will. He depended on few counselors but his own wicked heart. As Europe came to experience Napoleon and his hand, new history and old history were in the making.

In Europe the Hebrews were having their first taste of emancipation as a result of the revolution. To them the revolution was to be the most important influence in modern history. It would, however, take time before they would feel its full effects in the new America. For the first time in a thousand years they became citizens of the state in which they lived. It completely changed their economic status and opened new worlds of grandeur, opportunity and education.

In 1791 the privileges of emancipation had been granted unto the Hebrews of France. France had truly become for them La Patrie, the country. Naturally, it was a world of blood

and terror for many months and for some years. Judiasm, however, emerged from the struggle unscathed. In Holland the allied forces had been driven out and William V of the House of Orange had been rejected. But Louis XIV with his military institutions could not accomplish what the revolution had achieved.[18]

Despite the strange military figure that he was, he had to be described as a positive and beneficial influence to the Hebrews of Europe. Frequently he was simply hostile, and a number of his decrees seem to reflect the scourge of an anti-semite. And yet he had a very important consequence, an influence on Hebrew life in Europe. Wherever his victorious legions came, writes Dr. Sachar, the walls of the ghetto fell and the Jews walked forth free and unafraid. For centuries afterwards the German Jews looked upon Napoleon as the true father of their emancipation. The ghettos fell in Venice, in Livorno, and even in Rome where in 1775 the benighted Pope Pius VI had reduced the Jewish community to virtual serfdom.

In America the year 1796 was a time of great political bitterness. The immigrant population of America at that time was only five percent of the total population.[19]

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18 Sachar, A.L., History of the Jews, p. 281

19 Freedaw, Lee M., Pilgrims In A New Land, p. 165

In America the year 1796 was important for another reason. It marked the year when the British garrisons were actually withdrawn from the United States. It was the agreement after the revolution that the British garrisons would be withdrawn. Seven military and fur trading posts on the American side of the new Canadian boundary remained in British possession. The General in command refused in August 1783 to discuss arrangements to turn over these posts with an emissary at Washington. On the 8th day of April, 1784, the day before George III ratified the Treaty of Peace, his home Minister wrote the Governor or Canada that the post would not be evacuated because the United States had not complied with even one Article of the Treaty. After delays of twelve years they were finally evacuated. From the papers of the archives it is seen that the unwillingness to abandon the fur trade and the Indians of the Northwest were responsible for retention of the posts.

It was thirty-one years since the Stamp Act, twenty years since the Thirteen Colonies declared to a candid world that they were and of right ought to be free and independent states. In this year of which we speak, there were only six cities in the United States with a population of 8,000 or over, and their combined number included only three percent of the total population. Agriculture was the main occupation of nine tenths of the people. Except for iron, the vast mineral

resources of the country were practically untouched. Wheat bread was largely an upper class luxury; Indian corn was the principal food crop with rye a poor second. The houses were common log cabins with one or two rooms and a cot loft. The fields were full of stumps, and traces of dead trees strangled by weeds were a depressing sight to many travelers. As one is reminded of such a description of the average American plot of land in the year 1796, one almost can parallel such a vision with that of Belshazzar the King in the Book of Daniel who "saw a vision of watchers coming down from heaven and hewing down all the trees and leaving only the stumps."

Indeed, it might be said that all America was a stump that had been left, out of the great British Empire. Out of it however was to grow new branches, new leaves, new government, new art, literature, and science. America in these days impressed European tourists as an uncommonly dirty country. Even in larger towns streets were seldom paved and never cleaned. Refuse deposited in the docks, and windows without wire screens, made houses defenseless against the swarms of flies and other winged pests of the summer time.

In the eighteenth century, however, no one found much to admire in America in the works of men. Few Americans had the taste or leisure to appreciate the rugged grandeur of their deep shadowed forests, studded with sparkling brooks, and majestic trees with branches reaching heavenward. Idleness

was a cardinal sin. If he had nothing else to do, he whittled barrel rungs from a pine stick or carving models of his latest ship. New England housewives spun, wove and tailored their woolen garments and made cloth for sale. Distilleries in the sea ports turned West Indian molasses into that dreadfully dangerous beverage, New England rum. Wooden ware was made by snowbound farmers for export. Nails were cut and heads from wrought iron rods at fireside forges and in some parts there was a luxury of a domestic industry called shoemaking.

This was America, in the year 1796. The purchase had been negotiated for the land of The Western Reserve. It was a most unusual and large real estate transaction. A sale of 3,000,000 acres was completed on September 2, 1795 for the sum of $1,200,000, or a little less than three cents an acre. One must understand this transaction to also understand the prejudices, the reactions of one group against another among the early settlers of the Reserve which were neither religious nor political but strictly economic.

Seven directors were chosen to manage the business of the Connecticut Land Company. A man by the name of Oliver Phelps was the heaviest stockholder. Another one was Samuel Mather, Jr. of Berlin, and Moses Cleveland of Canterbury. The directors held the meetings of their company in Hartford in October. Moses Cleveland himself was made general agent

of the company to conduct the surveys in person. Moses Cleveland was a man of culture, a graduate of Yale, and a lawyer by profession. He was born in Canterbury, Windham County, in 1754, and died there in 1806. They made their way by Oswego and Niagara to Buffalo. At Buffalo the surveying party met the overland contingent of their force that had been entrusted with the bringing on of their horses and cattle. They also then met with the Seneca and Mohawk Indians together with Joseph Brandt, the very one who led the Wyoming massacre. As they went along the shore admiring the blossoms and the contours of the land, they reached the mouth of a little creek now known as Conneaut, and here they landed first on the soil of The Reserve, marking this plot of ground as the Plymouth of The Western Pilgrims. Here they arrived on the Fourth day of July, 1796.[20]

This vanguard of the army of occupation thus arrived on July 4 and the point of their arrival was named Port Independence. In the spirit of the day, they proceeded to celebrate. They fired the national salute, pledged loyalty to each other in the sparkling liquid from the lake, and called out blessings on the land. Many of the little company had assisted in wresting from the British grasp. It is doubtful, however, if any of these man conceived the possibilities approaching

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[20] Commager, Op. Cit., p. 379

a dream that time was holding in store for this region, stretching for one hundred twenty miles westward from their camping place into an absolutely virginal wilderness. Two weeks later Cleveland left Conneaut in company with a select few of his staff and coasted along the southeastern shore of Lake Erie until he came to the mouth of a river which he took to be the Cuyahoga. He ascended the stream for some distance amid many embarrassments arising from the sand bars and fallen trees when he discovered his mistake and found it was a shallow stream and not noted on his map. This perplexity and delay so chagrined him that he named it the Chagrin, and thus we get the name of a little village a few miles outside the City of Cleveland and which has since become one of its suburbs.

In a way, the laying out of a city and the establishment of a city at the mouth of this river, known as the Cuyahoga, was an act of creation. It was in a way creatio ex nihilio from the tension and the struggle of creating the Articles of Confederation. Here they saw the visions that were to bring both freedom and slavery, war and peace, and a city was born. It was even more than that. It was a farm seeking to become a city. It was a street seeking to become a highway. It was discovered without being sought. It was a little home business seeking to become an industry and a one-room school house one day destined to become an institution.

This act of coming to the mouth of the river was a kind of heralding of a new prophecy. It would some day be man marching down a road dreaming of glory. It would be returning from battle and grime on another day and knowing that there was no glory there, only blood and tradition itself. It would be the last and the best hope of men turned to becoming a great dream, the wars and the struggle and the grime and the broken and the maimed. There would appear across the pages of history the sheer gross stupidity of men which decreed that there were many roads from which there could be no return. It was the high and mighty; it was the humble and the lowly.

It was Moses Cleveland, a man with broad faith and dark complexion and very coarse features, a man described by Judge Porter as being of "slovenly dress and very vulgar in his conversation and manners," and yet one who was able and crude in his negotiations with the Indians. As he came here he put himself in Indian dress and with his swarthy skin looked very much like an Indian chief himself. He gave the Indians plenty of whiskey and kept the council going from Tuesday until Friday with much feasting and drinking to mellow their attitude and their demands. It was his pacification of the Indians in which an annuity of $500 was promised and their present from the Connecticut Land Company of $1500 which cleared the way for the settlement of the City of Cleveland. Perhaps it is a sad and tragic note, although we gaze now on

his statue in Public Square, that it was not destined for him to see the great city that would come from that little cross on the map at Conneaut.

Perhaps in a way it was because these columnists were not called to expend their strength, that they were able to pull this flow of great strength into the conservation of cherished principles. In this sense perhaps they were bringing to realization the poetic vision of Isaiah when toward the end of his career he hears God speak to him:

> "For behold I create new heavens and a new earth. . . and the former shall not be remembered."

Perhaps the former symbolized by Wyoming and Valley Forge would no longer be remembered, and the memory of these would be gone and a new covenant would become the basis of their life in The Western Reserve. Life would not only be existing. Life would be experiencing the entire universe for there would flow into his land stemming from the ancient covenant "of ancient lands and storied pomp," music, arts and culture, the face and the love of God and the love of man. For indeed this was the prophecy of Moses Cleveland, a hope that:

> "They shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them."

V

Suffering And Hope In The Western Reserve

> "He brought me forth also into a large place;
> He delivered me, because he delighted in me...
> For I have kept the ways of the Lord, and
> have not wickedly departed from my God."
> (Psalm 18:19,21)

What stories of endurance, tragedy and suffering have been written in the lives of the first settlers of The Reserve! It is difficult to understand, even more difficult to experience almost two centuries later. However, we are grateful for the records that have been preserved by the historical societies of The Western Reserve, by men who wrote of their experiences. In the recapturing of those memories they hoped that they might give to their children a way of life to help them penetrate different kinds of wilderness that would characterize the life, the country and the politics of their day.

Only those who have read and written this story can understand what these men endured. Elbert Hubbard once made the remark that if you suffered, thank God for it is a sure sign that you were alive. That these men who lived here and penetrated the wilderness of the Reserve would find it difficult to accept Longfellows line in <u>The Light of The Stars</u>

> "No house of mine may think it is to be suffered
> and to be strong."

Yet the story is not all complete darkness. It is the interplay of light and shadow as upon the canvas of the painter. The selection of pigment and color that is loud, brash and daring, the hues that are quiet and restful and subdued. The history of The Western Reserve is a continuous movement of moods, colors in the souls of men, a struggle against elements and against men.

Milton in the Sixth Book of Paradise Lost presents the argument. How Michael and Gabriel were sent forth to battle Satan and his Angels, and he starts off with these lines which possibly sums up history and man:

> There is a cave, he says, within the Mount of God
> fast by his throne where light and darkness and
> perpetual ground lodge and dislodge by tons. . .

How many times did such moods strike the men who first came with a few families and soaked the first seed in the ground. Yes, there were those times when, like Job, they would be destined to complain:

> "My skin is black upon me and my bones are burned
> with heat."

For these first men of The Reserve, the bones burned with heat. It was the continual war with elements and harsh winds, savages unkind and hostile, death and sickness and disease, starvation and lack of food. No wonder that they cried out at their sorrows.

"My harp has turned to mourning and my organ into

the voice of them that weep."

At the time of the first settlement of the Ohio territory almost a whole region was covered by a dense forest. These were forests of oak, elm, ash, beech, chestnut, wild cherry, sycamore, and many others. The native fruits were the cranberry which grew in the marshes. It was a land of wild animals drifting through forests, darting in and out, and luring many a hunter to his death. Deer supplied many of the settlers with meat; wild fowl, partridges, quail and pigeons were abundant. Eagles and turkey buzzards sweeped down from the air and were frequent visitors.

In the spring of the year fishing was the common resource for the settlers, especially in the vicinity of Lake Erie. As the fish started up the rivers at spawning time, various devices were employed to capture them. The fishermen at night with a lighted torch made of hickory bark in one hand and a fish spear in the other waded knee deep into the stream. As the fish were attracted by the light and came near they were struck with the spear and drawn out of the water. Some were used fresh and others were salted and kept for future supply.

In The Western Reserve there was work, hard back breaking laborious work. All this we must remember took place at a time when the cultured men and women, the intellect of America were meeting in the drawing rooms and the salons of

New York, Philadelphia, Baltimore and other centers. But here the buildings were being built with logs. They were cut and then hewn smooth. Log houses were covered with long split oak shingles held in place by small logs or poles so that no nails were required. In different parts of the State one can now see the results of the seeds that had been sown.

One of the joyful things of rural life is the sight of people plucking fruit, and this can be seen in any season in the country of The Western Reserve. One thinks of that scriptural saying:

"God giveth the increase."

In the fall you can pass the apple orchard where men and boys may still be on ladders plucking the golden crimson fruit and carefully placing it in boxes and placing it in bags hanging from benches. Kelley's Island not far from Sandusky manufactures wine and here in this region one can see not only the fields of golden grain and majestic forests, grassy hills dotted with herds, but he can also see the clusters of the grapes on the vine. For indeed there is always something magnificently refreshing about a vineyard. Perhaps both in art and in the literature of the Bible it looms very large because the redness of the grape represented the bleeding soul of man and frequently the prophets alluded to Israel as a vine that had been nurtured by the Lord in suffering and in sorrow.

What these experiences actually meant can only be gleaned by the words of the men themselves. The story is told of the adventure of Solomon Sweatland in Ashtabula County. Henry Howe extracted the story from the records of the Historical Society in 1846. One day Solomon Sweatland embarked in a white bark canoe and went along the shores of the Lake in search of deer, his favorite sport. He had risen at the first break of dawn hoping to complete his mission and be back before evening. But because so frequently the winds of Lake Erie are unpredictable, it suddenly blew into a gale. However, Sweatland, according to the story, was not one to yield to the dictates of prudence and turn back. The deer that he was chasing was a vigorous animal, and it stoutly showed Solomon Sweatland that in a race with a bark canoe and a single paddle he was not easily outdone. Sweatland had covered a considerable distance from the shore and was not aware of the "imminent peril of his situation." Friends and family went out to attempt to rescue him. They made stretches of shore for some hours and had gone a distance of five or six miles, and when they met a sea in which they felt it would be impossible for a canoe to live, they abandoned the search.

The canoe drifted and bounced upon the waves of Lake Erie throughout the night and in the morning he reached the Canadian shores. Henry Howe said that he was borne onwards

over the dizzy waters by a power that no human agency could control. The sky was overcast and the light of a few stars that twinkled remained to guide his path over dark and troubled waters. Finally, after fighting these waves for nearly thirty hours he reached land in safety.

The year 1797 brought James Kingsbury and his family to Cleveland. His was the first family that wintered on The Reserve. The surveyors had continued from Conneaut and removed their equipment and their stores to Cleveland, while the family of Judge Kingsbury remained. On returning from a business trip he became ill and was confined to his bed until the setting in of the winter in upper New York State. As soon as he was able, he proceeded as far as Buffalo where he hired an Indian guide to take him through the wilderness.

At Presque Isle, anticipating the wants of his family, he purchased twenty pounds of flour. In crossing Elk Creek on ice he disabled his horse and left him in the snow. He put his flour on his own back and then made his way with terrible fear and forboding in his heart concerning the fate of his family. He arrived at Lake Conneaut, and Howe observes that he more than knew that his worst fears had become real. Stretched on a cot was his wife who had followed him through all the dangers of the wilderness and now reduced by famine, was at the last stage at which life could be supported. Near her on a palate were the remains

of his youngest child born in his absence who, for want of nourishment, passed away.

It was said that Judge Kingsbury, in order to supply the wants of his family, was under the necessity of transporting his provisions from Cleveland on a hand sled and that he himself and a hired man drew a barrel of beef the whole distance at a single load.

In 1798 Rudolfus Edwards and Nathaniel Doan with their families settled in Cleveland. Mr. Doan was ninety-two days on his journey from Chatham, Connecticut. In the latter part of the summer and in the fall every person in the town was sick with either fever or the "Ague." There was much suffering and want of food. The only way his family was supplied for two months or more was through the exertions of his boy who daily after having an attack of Ague himself, went to Judge Kingsbury's in Newburg five miles away, got a peck of corn, mashed it in a hand mill, waited until a second attack of the Ague was over, and then started on his return. There was at no time a space of several days when he was not too ill to make the trip, during which turnips comprised about all the vegetables the family had. Destitute of a physician and with a few medicines, necessity taught these men to use such means as nature had placed within their reach. For calomel they substituted pills from the extract of the bark of the butternut. In lieu of quinine, used

dogwood and cherry bark.

In January, 1799 Mr. Doan moved to Doan's corner and for fifteen months until April, 1800, Major Carters was the only white family in the City of Cleveland. Thus, a few daring men penetrated the Reserve. It was a land of definite and precise season. It was a land of interesting azure skies covered with floating cumulus clouds. It was a land of vibrant and definite color. It was as if the Great Master and artist of all tried to impress these first settlers through the shimmering sunlight on the brilliant white of the snow that nothing in nature casts absolutely black shadows and that beyond the winter was to come the energy, the creative process of men and women who would work and develop a land, a culture, life and religion, the nature of the Ohio Reserve in itself would prophesy another day.

Thus, finally they came. They stored under the cover of the wagon a bed, a blanket, chest, a churn, a few dishes, a quilt and feather bed and a trunk full of old clothing. Some carried the family Bible, Watt's Psalms and Hymns, and Webster's spelling book.[21]

The father of these first settlers with a long walking stick in his hand, a big hat with flopping brim, would walk beside the horse. The older children would trudge alongside

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[21] Hatcher, Op. Cit., p. 29

or behind the wagon ten miles a day, and thus they arrived in silence and hardened sore feet in front of the creaking wagon.

Thus the boundaries of The Reserve were laid out into ten counties and they were marked with posts definite and specific. The Reserve was to begin at the western borders of Pennsylvania between 41 degrees and 42 degrees plus two minutes north latitude, and extend westward for 120 miles. The land was laid into townships five miles square. The surveyors completed their work but they were homesick men. One evening in late September as Howe was surveying lots in Cleveland township he was sitting under a tree in Cuyahoga forest copying his field notes. Behind these few first straggling settlers, one or two remained behind the first surveying party and let the surveyors go on. The sum total of their whole experience, an experience completely unrelated to the life and the circumstances that they had lived before, was one word, hardship, suffering, struggle.

These are little stories. Perhaps they are stories of one time little men, but they were great experiences.

In the Napoleon room of the Western Reserve Historical Society is a portrait of Napoleon at Fontainbleu painted by Paul De La Roche, and it bears the date March 31, 1814, the eve of his abdication. The Emperor, when he found the triumphant armies of the allied sovereigns facing him, shut

himself up in his chamber where he continued for twelve hours undisturbed, and from which he issued his resolve to resign his Crown. In this portrait the Emperor is seated on a chair, over the elbow of which the right arm hangs. The left hand rests upon the knees and the fingers are clenched. They almost speak in their intensity of feeling and of fierce struggle, passing through the mind of the great man, overwhelmed by the hopelessness of his position. The whole figure is eloquent of the story. The hat lies on the ground. The boots are travel soiled. The sword lies upon a table by his side. The curtain behind him is drawn, and they tell of the solitude to which he has returned. Everything is found in the expression of his countenance and tell of the story of intense agony, the agony of a lofty soul. It is painfully intense, but it is the intensity of stern resolution, mingled with a sorrow that is almost superhuman. The eyes are weary of thought and lack of rest. But the fire is not concealed. His powerful character, says a description of the portrait, is revealed by the compressed lips. Although it pictures him in adversity when all hope is abandoned, he has succumbed to fate. There is nothing in his portrait that is unbecoming the character of a great soldier. His misfortunes had been made the swords of respect as well as sympathy. It is an elegant comment on historic fact.

There is nothing so eloquent as a portrait to depict any

one individual of these men of The Western Reserve. The first surveyors, the first men in covered wagons, men who dragged sides of beefs from Cleveland and Conneaut, men in canoes hunting deer along the shore; there is nothing so magnificent or historic similar to the portrait of Napoleon on the eve of his abdication, and yet there is a similarity between the events in The Western Reserve and this portrait of Napoleon. What the art critic has said about Napoleon's portrait, historians could equally say about these first experiences of the men and women beginning with Moses Cleveland and his surveying party, and those who settled afterwards.

Their boots indeed were traveled and well soiled. Their lives were the lives of intense and fierce struggle against conditions and elements which they had never dreamed of or heard. Their families lived in hostility; their hours were hours of solitude. What beauty they enjoyed was not beauty of art and literature and culture. It was the beauty they had to appreciate in the world of nature about them. A beauty that had its moments of aggressive hostility. Their joys were mingled with sorrows. Like the portrait of Napoleon, they possessed the agonies of lofty, hearty souls, but within always there burned the intensity of stern resolution.

Henry Ward Beecher describes how, with his brother one day he went to extract a crystal from a rock. They struck

the rock with a hammer and at last they saw the crystal. When the crystal appeared the question was how to strike the rock as to extract the crystal. The rock was good for nothing. The crystal was everything. This was the whole question of The Western Reserve and how it was to evolve. Over one million acres a crystal in the midst of America, how to extract it was the question in the minds and the hearts of the men. For the prophecy was there. It was almost as if the Hebrew impact and the Hebrew covenant had come out of a distant past.

It was a promise that God would cause these men and women to ride upon the "high places of the earth and feed them with the inheritance of Jacob, thy Father." These men and women would not be walking alone. They could not "for the mouth of the Lord had spoken it." We would have to learn here in The Western Reserve that the pitiable part of our Colonial history and the tragedies of men would be the best part of it and its glory.

VI

Dr. Peixotto Comes To Willoughby

Chronology

July 18, 1800 - Dr. Daniel Levy Modura Peixotto was born at Amsterdam, Holland.

1816 - Graduates Columbia University.

1816 - Entered office of Dr. David Hosack, physician to George Washington.

1819 - M.D., Columbia University.

1819 - Goes to the West Indies and Caracas.

1823 - Returned to New York.

1825 - 1826 - Editor of New York Medical and Physical Journal.

Editor of Gregory's Practice.

1827 - Position of City Dispensary.

Projector and organizer of Society Assisting Widows and Orphans of medical men.

1836 - Appointed Professor of Theory and Practice of Medicine and Obstetrics.

1836 - President of Willoughby Medical College.

Edited True-American on behalf of General Jackson.

Wrote for the New York Mirror under N. P. Willis.

1843 - Died May 13, 1843.

A. 1799 - 1807

Dr. Daniel Levy Peixotto was born in the City of Amsterdam on July 18, 1799. His father started out his life and career as a merchant and later became a chazan and minister of the Hebrew faith. He arrived in Amsterdam two years previously from Dutch Curacao. Our records would show that his father was born in Curacao in 1767, nine years before the Declaration of Independence; that he was installed as a master mason in the Curacao Lodge on the 11th day of the Hebrew month of Ab 1807, and in 1808 was installed on the 24th of October in the New York Masonic Order.

His father later became representative of Grand Lodge for the Spanish Main and for all the West Indies. He was given his 33rd Degree by Nathaniel De La Motta of Charleston, South Carolina. The Directory of New York of 1811-12 shows that he was a merchant located at 221 Bowery Street.

In 1824 he delivered his first Thanksgiving oration in the English language at Congregation Shearith Israel. Our story is the story of his son and those who came after him, and the families that emerged and bore the name of Peixotto. A distinguished family of Spanish Jews whose origins can be traced back to the time of Torquemada's Inquisition in Spain.

Daniel Levy Modura Peixotto was to become a physician, a philosopher and educator, a teacher. He combined rare gifts, gifts which combine both the spirit of the old and the new

world. His writing and his thoughts were a reflection of both the Hebrew and American tradition. This tradition was to breathe in every part of him. His style and his writing, his use of image and metaphor, is the language of the Bible with which he grew up and which played a very important and prominent part in his life. He arrived in New York City at the age of eight.

Dr. Peixotto's life and work bears the imprint of the events in the world of history, the world of politics, letters, philosophy, medicine and disease. What was this world into which Daniel Levy Peixotto was born?

B. Europe of 1800

The Europe of 1800 was the Europe and the land of Napoleon. An obscure man had become a ruler and an Emperor. After his success in Italy, Napoleon was king of a French Empire in the East with Egypt and the Holy Land as a nucleus. He hoped that he would be able to cut the very important cord that connected England and India and thus reconquer the lost provinces of France. His directors in France were jealous men. They were small mean, hardly equal to the stature and the vision of a Napoleon. They were jealous of a popular hero. The very men who had helped him ascend the throne now feared the very power they had created. His men almost worshiped him. Thus, his friends and directors gave him all the rope he needed with which to hang himself. He arrived at Alexandria in June, 1798.

If we can imagine his first days at Alexandria, we may well imagine that he took the time to stand before the Great Pyramid and to look at the smooth hard stones brought there by the ancient Israelites, stones made smooth by thousands who tried to climb to its summit. Perhaps he stood there and thought over the tragic fate of several hundred thousand slaves, naked in the sun of ancient Egypt, their feet in the mud pits of Goshen, baking the bricks with Pharoah and seeking the straw.

Perhaps he heard in his ears the ancient cry of Moses

unto Pharoah:

> "Thus sayeth the Lord God, let my people go that they may serve me."

At dusk the sun touches the horizon and the desert is set on fire. Five miles to the east of the Pyramids across a green and pearl valley is the main channel of the Nile reflecting all the scarlet of the sky at dusk, as the river rolls on. The only giver of life in a reinless land as it was in the time of King Kheops.

Perhaps we can imagine also that Napoleon sought the answer from the Sphinx as to whether he might achieve victory and whether the hand of fortune would indeed be upon him.

Half man and half lion, it crouches in the desert as it has for eighteen to twenty centuries. To Napoleon the stone Sphinx appeared powerful and majestic. The Sphinx was first seen by Demetrius in the year 2050 B.C. A stone table covered with Egyptian picture writing tells the story of the building of the great monument three thousand years before the birth of Christ. One wonders if Napoleon standing before the Pyramids and the Sphinx, and we may be sure that he visited them, might not have caught a spirit and a message out of an ancient past. One wonders from that moment whether Napoleon might not have heard these words in his ears:

> "God bringeth Assyria even to naught:
> He maketh a device of the people of
> no effect."

It may well have been that he responded to the traditions of past and present. For there is a persistent newspaper tradition that after capturing Gaza and Jaffa in 1799 he appealed to the Hebrews of Asia and Africa to rally to the French Standard, promising them a homeland in Palestine when he had completely conquered it.

If such an appeal had actually been made, it would have been a spectacular moment in the history of the Hebrews. A new world conqueror offering the ancient homeland to the Hebrews as a French Protectorate.

The Hebrews of the world were not dazzled, however, and those who lived in Jerusalem prayed in hope that no strange sovereign would cross over the threshold of the Holy City and with bare hands they threw up mounds of earth work to repel the invasion of Napoleon, Emperor of France.

Although his army met with brilliant success in Egypt, British sea power, as it had in many another engagement, defeated him. Lord Nelson destroyed the French fleet at the battle of the Nile in 1798. Defeated, he crossed the Mediterranean in a small sail boat, passed between the ships of the British fleet which were seeking him, and suddenly arrived in Paris.

With a single stroke of the pen he abolished the power of the Directory. The government that tried to crush him ceased to exist. The little corporal from Corsica had become

the rule of France and of Holland as well.

One year before the birth of Dr. Peixotto, an English poet was born by the name of Alfred Tennyson. Alfred Tennyson, like Daniel Peixotto, was the son of a clergyman, and he wrote four lines in a poem called Ullyses:

> "Yet all experience is an arch when through
> Gleams an untraveled world
> whose margin fades
> Forever and ever when I move."

In a very real way Daniel Peixotto's life was an arch through which there gleamed a whole world of experience from the time that he was born in Amsterdam in the year 1799.

Amsterdam was a city that had a tradition of freedom. It maintained its tradition in a world that was generally enslaved by the lying lips of bigotry, the pride of a world's prejudices, and the strife of lying tongues. The City of Amsterdam was the city of Rabbi Manasseh Ban Israel who convinced Oliver Cromwell in 1655 to reopen the doors of England to the men and women of the Hebrew faith. Holland had entered into Napoleon's orbit. The Hebrews of Holland consisted of 50,000 Jews. They represented a thirty-ninth part of the entire population of the country. There were Hebrews of Portuguese extraction and others of German. Full and equal citizenship was still to be achieved. They were excluded from public office, but this did not trouble them. They were prevented from joining trade guilds and this was a

matter of great importance because this was a matter of life and bread.

When a Hebrew couple went to register their wedding they were compelled to wait until Christians had been attended to, and besides to pay double fees. With Napoleon's ascension to power the Hebrews of Holland raised their voices hoping for their admission to full civil rights. Some of their own faith fought against their own emancipation. They lived with a fear covering their lives like a canopy from above, that Judiasm would suffer from the great freedom. The Hebrew sense of liberty in Holland had to combat enemies from within and enemies from without. Thus it was here in the City of Amsterdam that the struggle for emancipation was carried on by the Hebrews who lived there. It was a struggle between the forces of emancipation on the one hand and those who were quite content to remain servants of the ghetto on the other.

It was in this Amsterdam that Dr. Daniel Levy Peixotto was born and where he passed the first few years of his life. One cannot question as one reads the history of Europe and of Holland that young as he was when the family moved, the forces and the atmosphere of Holland and of Europe had an effect upon his philosophy and his dedication to America.

C. America

The Peixotto family came to America in 1807 when Dr. Daniel Levy Peixotto was seven years of age. America by this time had already known and felt the influence of George Washington, Thomas Jefferson, and John Adams.

Washington had already retired to Mount Vernon to oversee an industrial as well as his agricultural estate. Some historians had already begun to appraise his character and his works. Historians have said that his superiority lay in his character and not in his talents. There were those who believed that he had the power of inspiring respect and trust but not the gift of popularity. Others saw him as a man who had directness but not adroitness. To many he appeared as a man with fortitude rather than one of flexibility. And above all, at all times he possessed presence of dignity which is reflected in his many portraits.

Washington at the end of his Presidency in these years of which we speak was like a weary traveler seeking a resting place, a staff upon which to lean his body. Jefferson, in a private letter which found its way into print, referred to a "Samson in the field, and Solomon in the council whose head had been shorn by the Delilah England. He was a good soldier and he faded away into the midst of history. His place rested not only on his leadership in war but in organizing a Federal government. His contribution was not merely due to his

integrity and good judgment but also to his courageous stand for peace. The America to which the Peixotto family came in the year 1807 was one that had just begun to appraise the meaning of the contribution of George Washington as Father of the country and progenitor of a nation.

New York City was already the City of America, or at least one of a few. The medical profession was already holding meetings under the auspices of a New York Academy of Medicine. The Royal Academy of Medicine in London was already beginning to become very much concerned that the New York Medical Fraternity would take away its laurels and the physicians were being attacked for their new ideas. On a street of New York you could find a stone on which would be an inscription "blocks and chains rented for horses, 4 cents."

A few years before the Peixotto family arrived in New York,actually only four years before the birth of Daniel Levy Peixotto in Holland, a surveyor by the name of Moses Cleveland was listening to a toast by an Indian Chief at Conneaut where he and his surveying party had arrived from Connecticut.

The Indian was making a speech, a speech strangely enough about religion. He was uttering a prophecy. This is what he said to Moses Cleveland:

> "You want people make a good parade about religion, you say you have a great book of laws and rules that was given to you by the great servant, but is this true? Was it written by his own hand and given to you? No, says he, it was

> written by your own people. They do it to deceive you. Their whole wishes center here. (pointing to his pocket) All they want is the money. He says white people tell them they wish to come and live among them as brothers and learn them agriculture. So they bring on implements of husbandry and presents, tell them good stories and all appears honest. But when they are gone all appears as a dream. Our land is taken from us and still we don't know how to farm it.

There was no Hebrew tradition as such in The Western Reserve at this time. Dr. Daniel Levy Peixotto was to be the first Hebrew to come to The Western Reserve. He was not to arrive here until 1836. But at the time that he was a young child growing up in the City of New York, The Western Reserve Academy was established. It was established at Hudson, Ohio in the year 1803.

Religious groups, some of them strange indeed, all through Ohio were springing up to express what they believed to be the will of God. For the first settlers who came to Ohio looked upon Ohio as another promised land and they hoped to plant and to find here another Canaan.

D. 1801 - 1805

In the election of 1800, Federalists enjoyed the spectacle of attacking one another. A majority of Republican electors were chosen. No one of them dared throw away a second vote. In 1800 Jefferson was tied with 73 votes. The Federalists imported Burr. There was talk of protesting an election and a civil war. Jefferson was elected President, however, by a majority of only two states.

In 1801 the Federalists went out of power in every branch of government except the judiciary. The Federalists went down with colors flying. The events of 1798-1800 proves that the Federalists had nothing more to contribute outside the judiciary. Their oligarchy of wealth was the very thing to tide over a nation in a time of crisis. It was insufficiently broad, as a permanent well-remembered influence of a new government.

At Williamsburg, Virginia there stands the church with the longest continuous history in America. The pews are clearly marked with the names of great Americans who sat and listened there to God's thundering message. George Washington - John Tyler - Thomas Jefferson. The guide will point to the balcony at the rear of the church. With a wide lifting of an eyebrow and an offhand flippant comment to a visitor, she will remark, "Thomas Jefferson." You know he attended the College of William and Mary. It was the custom of those

early days to march the students down to the church on Sunday morning, take them into the balcony, and lock the door while they listened to a sermon of fire and vengeance and hell for two solid hours. It is said that from these experiences Thomas Jefferson gained his fundamental ideas of religious liberty. Would it were so simple. From that pulpit of Bruton Parish Church, the church with the longest continuous history in America, were indeed spoken strong the words of American liberty. How many times did one hear the minister of that church ask, "David thundered at Abner"? How often did their voices cry out - "this thing is not good that thou hast done."

These, however, were the years that were an American dream. Perhaps centuries later those who will describe the religion of Thomas Jefferson in terms of being locked in the pew of a Bruton Parish church is only perpetuating a legend and dream. For the religion of Thomas Jefferson came from something deeper. It came from the fact that there were those who did not understand his dream and his concern with the nature of man. Foreigners themselves did not understand how America thought of its own dreams. Henry Adams, in his book, The Formative Years, describes the enthusiasm of the American about his dream in the year 1800. To a foreign visitor, an American will say, "look at my wealth. See the solid mountains of salt and iron and lead and copper and silver and gold. See these magnificent cities scattered

broadcast to the Pacific. See my corn rustling, waving in the summer breeze from ocean to ocean so that the sun itself is not high enough to mark where the distant mountains bow to my golden seas. Look at this continent of mine, spark of a creative world, overflowing with milk for her hundred million children. See how she glows with youth and love."

But the foreigner does not quite see the dream that way. He sees dark and barren country. He sees a country that could not be worse, loading a wagon with goods and human beings and penetrating into the west. He might reply, "Gold, cornfield, nothing of the sort. I see nothing but tremendous waste where sickly men and women are dying from homesickness or are scalped by savages. Mountain ranges a thousand miles long with no means of getting to them. Swamps and forests choke with their rot and ruin. No hope for better for a thousand years. Your story is a fraud. . . "

In many ways Thomas Jefferson was an enigma. He possessed the culture of a gentleman. He had the breeding of those who were reared in Virginia aristocracy. Dignity and honor were bred into his very marrow. His education and refinements, however, were "tried and tested by the Lord." He held fervently to a belief that man could and should be brought from a lower to a higher estate. He was one who, like Solomon of old, had been given a perfect heart and his testimony would never be "like a deceitful village."

It is difficult to understand completely the secret of Jefferson's power. There are historians who believe that his power lay in the fact that he appealed to and expressed Americas better self. These historians hold to a conviction that despite his conservatism he expressed America's dream of that age. He expressed her idealism. He portrayed her simplicity. His vigor was representative of her youthful mind. He was admired because a hopeful outlook dominated his courage and his administration of government. He was not a secularist, as we conceive of secularism today. He tried to express a philosophy that the time had come and that the time was ripe for "a government founded not on the fears and the follies of man but on his reason and the predominance of his social over his dissocial passion."

It was sensitive but not sentimental. Birds and flowers were things that he loved and sought. Man had an image of individual distinctiveness, but he thought of him as being a part of the world of nature. The maple branch fascinated his curious mind and we can imagine that he was intrigued by the tobacco leaf. A cluster of grapes on a vine, and the elms which formed the harbor down the streets of Williamsburg. He was a man who hated the sight of blood. Dogs were a useless race. Perhaps references of scripture had ingrained an attitude within him. "The dogs of the field and the jackals of the wilderness were symbols perhaps that somehow he recalled

in Isaiah." He believed in divinity but not the divine right of rulers. He tried to quiet the passions of the Federalists, whose temper was such that upon his ascension to office that it was a danger to both administration and union. He turned to them appealingly. He said on the occasion of his inauguration:

> "I believe this on the contrary the strongest government on earth. I believe it is the only one where every man at the call of the laws would fly with the standard and would meet invasions of the public order as his own personal concern. Sometimes it is said that man cannot be trusted with the government of themselves. Can he then be trusted with the government of others, or have we found angels in the forms of kings to govern him. Let history answer this question!"

These few sentences from this address of Thomas Jefferson recalls the experience of ancient times when a Daniel was told that his life would be forfeited if he dared to seek the counsel of God rather than the counsel of the king. It is perhaps thus that Thomas Jefferson, though not part of an organized religion, yearned in America for "a new heaven and a new earth, where the wolf and the kid would feed together." For he believed that if a man could not be trusted with the government of themselves, he could not be trusted with the government of others. Meanwhile, indeed in this year of 1801, the capital was being planned and built by a French engineer, Major L'Enfant. It was in that year during the beginning of Jeffersonian democracy that Washington, D. C. was little more

than cleared land. One wing of the Capitol had at last been completed, and the city became a fitting setting for the new experience of lassez faire. Pennsylvania Avenue was a broad clearing studded with stumps. It led northward to the simple and dignified executive mansion called the White House, designed by James Hoban of Dublin. Around that spot of ground were a few hundred houses, mostly of wood. Two miles to the west was Georgetown, a comfortable little college town which afforded the officials an agreeable change from each other and a ruling society. The red clay soil of Washington became fine dust in dry weather and liquid cement in rain. Swarms of mosquitos spread malaria among the newcomers, and innoculated the remainder with a parasitic attitude toward life.

Eventually the city of magnificent distances grew up to a magnificent plan, but until after the Civil War it was squalid and clumsy compared with Baltimore, Charleston, and other cities.

Yetthis was the America which existed at the time that Dr. Daniel Peixotto was spending the early years of his childhood in Amsterdam Holland, for at that very moment or shortly thereafter the ruler of Europe, Napoleon, would sell a state known as the Louisiana Territory to America.

In these days of which we speak, Dr. Daniel Peixotto was a small child in Amsterdam, hardly aware of forces, social

and political, that would effect his own life and philosophy. Signs of industry were beginning in America on the eastern coast. A man by the name of Ely Terry about the year 1800, a Connecticut Yankee, began to make wooden clocks, and this was the beginning of the greatest clock manufactury in the world. About the same time another Yankee from Massachusetts by the name of Asa Whittemore invented a machine to make cards for carding wool which "operated as if it had a soul."

Ten years earlier a man by the name of Jacob Perkins of Newbury Port invented a machine capable of cutting and turning out about two hundred thousand nails a day and then invented a process for transferring engraving from a very small steel cylinder to copper which revolutionized the printing of cotton. It was about this time in the year 1800 that Jefferson believed his task in the world was to establish a democratic republic with the sciences in the intellectual field; and physical, moral advancement keeping pace with them.

In America, meanwhile, Jefferson believe in a central government at Washington, and should be one that should not be permitted to indulge in the miserable ambitions that had made the old world a hell, and had frustrated the hopes of humanity. He looked upon the people who worked with their hands in this light:

> "Those who labor in the earth are the chosen people of God if ever he had a chosen people, whose breath he had made his peculiar department

for substantial and genuine virtues."

Europe was indeed in a constant state of upheaval and America was effected by it. Within three months after he came into office, Jefferson found himself at war with a nation along the coast of Africa and found that he had to use the very ships whose construction he had opposed. Morocco, Algiers and Tunis, as well as Tripoli, prayed upon American scooners and brigs that passed the Pillar of Hercules.

Washington was forced to follow the European precedent and pay tribute. In ten years the United States paid almost two million dollars in tribute to the Pasha of Tripoli.

When he was discontented with this annual tribute he repudiated his treaty with the United States, and hostilities broke out between the United States and Tunis. The American Navy four thousand miles from its base, and starved by niggardly Congress, operated under the most difficult conditions. As a result of this conflict, American merchant ships were able to go their way unmolested, although the final treaty was not concluded until 1815 when Algiers was forced to respect the American flag.

In the Europe where Daniel Peixotto spent his childhood one could well apply the verse of the Psalmist:

> "Therefore will we not fear though the earth be removed and the mountains be carried into the seas."

But Europe, and the nations of Europe and free countries

lived in fear and their earth was insecure, and the waters of the seas of Europe were troubled waters:

> "The waters ever roared betroubled and the mountains shake with the swelling thereof."

Somehow these events and this Europe were ultimately to effect the world's view of philosophy, as well as the quality of character of Dr. Daniel Peixotto. It was also at this time and moment that Alexander Hamilton in a grove at the Palisades along the Hudson fought a duel with a man by the name of Aaron Burr. He had a wife and seven children dependent upon him and yet he entered into it, believing that it would be murder to kill an adversary in a duel. Hamilton went to his doom, resolved to prove his courage and yet not to kill, to reserve and throw away his first fire with a hope that Burr would miss and thus be satisfied.

We mention here only this one incident because years later in 1829 Dr. Daniel Peixotto was to recommend going out into the country and establishing a school that would combine the learning of Hebrew scripture, the teaching of Hebrew scripture and secular knowledge. This he said in an address before the Society for the Preservation of Orphans and Indigent Israelites in the City of New York. Dr. Peixotto's life was to touch The Western Reserve at different points; Cleveland, Ohio; Hudson, Ohio; Willoughby. We find that in the year 1799, one year before Dr. Peixotto's birth, a man

by the name of David Hudson was enduring undue hardships trying to find his way and penetrate the wilderness. During his passage from New York to Cleveland three times he and his companions narrowly escaped drowning by reason of the darkness of the night or the violence of the wind. After completing his survey he returned to New York and brought his family, his wife and six children. He described his family sleeping on the ground, deeply disturbed, terrified. Here he describes all he held so dear in life, about to embark on an expedition with the chances for their survival small indeed. He felt an immense responsibility upon his shoulders, so he said that,

> "after presenting my case before Israel's God in committing all to his care, I cheerfully launched out the next morning upon the great deep." [22]

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22 Henry Howe, Historical Recollections of Ohio, Volume 3, Chap. X, 3-12.

VII

Dr. Daniel Levy Modura Peixotto (Cont.)

A. 1819 - 1825

In the year 1819 Dr. Daniel Levy Modura Peixotto graduated from Columbia Medical College. Of Hebrew Dutch Spanish descent, son of a merchant - Canter-Rabbi - he came to his profession at a time in America and world history when new streams of thought in science, politics and religion were being brought to their birth on the anvil of experimentation and discovery.

The year 1815 was thought of as the turning point in the history of Europe. It was approximately that year that the young Peixotto entered Columbia College and heard his first lecture on Materia Medica from a member of the faculty of the day. A physician, one Dr. David Hosack, botanist, historian, writer, personal physician to General George Washington, was the proctor of the young Spanish Hebrew Peixotto. In a lecture delivered before the Willoughby Medical School in 1837, Dr. Peixotto describes his proctor in these words:

> "With the first men in Europe and in this country he held an uninterrupted correspondence."

The Royal Society of London and of Edinburgh and many other institutions enrolled his name among their honorary members.

As a teacher of medicine, Dr. Hosack is described as one who enjoyed the singular merit of expanding his own views as well as those of others in the most clear and impressive language. His style was ever spirited, his manner eloquent, his views liberal. The principles of practice which he inculcated were plainly stated and generally correct. "He was successful beyond all other teachers of his time, infusing a spirit of scientific emulation into the minds of his pupils - and with the exception of Dr. Rush, it may be doubted if there ever has appeared in America a more truely eloquent expounder of medicine."

The influences which were the potter's clay in the intellectual and spiritual molding of Daniel Peixotto's mind and speech were many and varied. They were seen and unseen literary, artistic and spiritual. The atmosphere and spirit of the whole world blew through the windows of his soul. This was a time when America had turned its back upon Europe. Europe, with the Peace of Vienna, was concerned with the problems which had little interest indeed for America, or so its leaders thought. A national union had been achieved here, and a certain balance between liberty and order had been created, and the virgin continent was awaiting the plough.

In 1817, two years before Peixotto received his M.D. from Columbia, James Monroe, legitimate heir of the Virginia dynasty, succeeded to the Presidency unopposed. In 1821 he

obtained every electorate vote but one. Historians have described his period as "the era of good feelings." What better age than the supreme "age of confidence" to begin a career in the practice of medicine.

The Northwest was rapidly expanding in population, and influence, and was acquiring new wealth and aspirations.

The year 1819, despite the era of good feelings, was the year of the western panic. Corn sold for 34 cents a pound, and planters paid $150 per acre for land in the black belt of Alabama. As land was being bought and distributed, precisely what occurred in the Civil War and the World war took place. There was a piling up, says the historian Commager,[23] in a "gigantic top which could be kept whirling for some time by the push of speculation, but certain in the end to topple by its own weight."

The Bank of the United States was second to none in its own mad scramble for wealth. Its branches accepted no bills but its own. The result was inevitable. There followed the panic of 1819. Senator Bentor of Missouri was echoing the hurt cry of many. He describes cities in the jaws of the monster - a lump of butter in the mouth of a dog - one gulp, one swallow and all is gone.

In October 1819 a bill admitting Missouri as a State came

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[23] Commager, Op. Cit., page 441.

before the House of Representatives. To the surprise of southern Congressman James Tallmadge of New York, it offered an amendment prohibiting the further introduction of slaves into Missouri and requiring all children born of slave parents to become free at the age of twenty-five. The Bill passed the House and was lost in the Senate.

This was the age of Charles Lamb in England. Charles Lamb had published his Essays of Elia in 1822. His Essays were noted well by the critics of the day. Every phrase reflected ease in personal style, intimate, personal and soul searching. No one could succeed in analysing or disentangling this charm. For one reader it lay in the quaint bookist flavor derived from Lamb's wide reading in 17th Century literature. For another it rested in the view of sensibility at once delicate and tender. For another, it was to be discovered in Lamb's own irrepressible humor. One senses the mood of the age in the sentences of his Essay, "Two Races Of Men" in which he begins with a terrible declaration:

> "The men who borrow and the men who lend."

Of lenders, he comments:

> "The latter one born degraded - he shall serve his brethren. (Genesis 9:26)"

He describes lenders as lean and suspicious, and borrowers as open, trusting and generous. These words were indeed prophetically written in England and published in 1822, only

several years after the financial panic of America in 1819. It was in such an age that Daniel Levy Peixotto received a diploma from Columbia College.

At this time Lord Byron was spending his time in Italy in the company of Countess Guicalli, a young Italian girl with an aged husband. Here at Revena in Italy he was writing his Don Juan, destined to be his greatest poem. This was the man who died as he had lived, and written in a way that stirred the feelings and fired the imagination of Europe. In a sense, his readers said, Byron courted rivalry with Napoleon in the romantic age when giants walked the earth. His poetry reflected his feelings of the Bible and its author.

> "And there were giants in the earth, . . .
> and the earth was filled with violence."
> (Genesis 6:4,11)

But Byron was a man disillusioned with European politics and the society of his day. While other poets were among the clouds, or at least among the mountains, Byron kept his station in the world and wrote in Don Juan a great epoch of modern life. Several years later in 1825 when Dr. Daniel Levy Modura Peixotto was editor of the Medical and Physical Journal, a paper was presented before the Society of Medicine describing the result of the autopsy performed at his death. The paper described a Byron whose body and cranial bones were those of a man -- 80 years old!

"There are those whose spirit grows cold and

those who in youth are old. . ."

A 15th Century French tapestry now hanging in the Cleveland Museum of Art has a line woven into it of tapestry -

> "Here one sees the example full well. Those who are completely happy have death in their hearts. Let the young heed this warning."

Like Byron, Dr. Peixotto would die young in the full bloom of life, but unlike Byron he never had death in his heart.

The year 1831 was an important one in the history of medicine. Indeed, in all of science. It marked the beginning of Charles Darwin's (1809-1882) travels which ultimately led to his "Origin of Species." Soon after his graduation from Cambridge Charles Darwin sailed as a naturalist with a British surveying expedition on the Beagle which led him to a world wide study of plant and animal life (1831-1836). 1831 was the fourth year in the childhood of Sir Joseph Lister (1827-1912), founder of antiseptic surgery. Based upon Pasteur's discovery, that fermentation was due to the bacteria, Joseph Lister took the next step in his discovery that infection was due to the presence of these same bacteria. At first he used various forms of carbolic acid sprays to seal wounds. Later he arrived at the conviction that the infections were carried by the instruments as well as the hands of the attendants.

In 1832 an engineer by the name of Ferdinand Maria

Viscount De Lesseps (1805-1894), while serving as Counsel at Alexandria, Egypt, read a memorandum of Napoleon expressing the hope for building a canal through the Isthmus of Suez. He expressed a hope that such a canal might draw together the people of the East and the West.

It was about this time that there was born in Austria Gregory Johann Mendel, discoverer of the laws of hereditary (1822-1884). A monk in the Austrian monastery of Brunn, he carried on his experiments in the monastery garden without either the help or notice from the scientists of his day.

When Gregory Mendel was learning his catecumens from the Austrian teachers, an American by the name of Cyrus H. McCormick invented a reaping machine. Until the invention of the reaper, with a hand sickle, a good hand reaper could harvest an acre in a day. And after the forty days required for harvesting a portion of the crop, it was usually not worth its reaping. McCormick devised a machine which consisted of a cutter bar with triangular knives which slid backward and forward. A divider separated the grain from the wheat left standing.

This was Daniel Levy Modura Peixotto's world, into which he came and in which he grew and whose thoughts and ideas touched and effected his life. From some of these men he absorbed the new concepts of motion, matter and being. He sensed perhaps more than others that the art of knowledge was

divinely given and ordained. Inspired and dedicated men that would cross the horizon of his time would be men who would be unafraid, inquiring into the mysteries of the matter of the earth, the universe and the soul.

His medical practice reflects this search. His writings reflect not alone the powers of an intellect but one who walked with God.

> "Only the Lord give thee understanding and give thee charge concerning Israel. . . ."

The writings, papers and lectures of Dr. Peixotto reflect the spirit which synthesized his faith with the culture of America. To be a man of culture and to achieve did not demand that one surrender either his faith or deny his God.

In 1842 a Bavarian Jew by the name of Abraham Kohn began his journey to North America, and peddled his wares among the farmers of New England. He kept a journal in which he rued the dark day that "he turned his back on Bavaria."

> "Oh youth of Bavaria," he writes, "if you long for freedom, beware, for you shall rue the day that you embarked for a country and a light far different. This land of the harsh cold and great masses of snow and people who are credulous, filled with silly pride. . .
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> "On Sunday I attended the meeting - church service in Phillips. I heard a poor preacher but beautiful singing. It was not worth comparison with the Gidly and moral services of Dr. Jacob of Furth. God's in heaven. Thou knoweth my grief when on Sabbath eve and on Sabbath morning I carried my pack on my back profaning the Holy Day. How should I go to church and pray to the hanged Jesus. The

> open field is the temple where I pray. . . In all places where I record my name I will come unto thee, and I will bless thee. (Exodus 20:24). ." [24]

While Kohn was thus writing his Journal and peddling among the farmers in New England, Isaac Mayer Wise, destined to become the organizer and spiritual catalyst of American Reformed Judiasm, was witnessing in his youth a Europe groaning under Franz Joseph of Austria and himself dreaming of a new world. . . In South Carolina, Joseph Lyons was reading Blackstone's Commentary in the office of a Savannah, Georgia lawyer. The year that Peixotto received his M.D. from Columbia, a co-religionist Louis Stix, born in Bavaria, settled in Cincinnati and later established the dry goods firm of Stix & Wallach in Cincinnati. And Dr. Daniel Levy Peixotto began the practice of the healing art of medical science. . .

His thought, his achievement, his views of life are reflected in three papers in the possession of the writer. One was presented in 1825 (before the Society for the Education and Relief of Indigent Orphans), another in 1831 (before the Medical Academy of New York City), and a third in 1837 (before the Willoughby Medical College).

It was indeed a world in the making and God was creating a new image of man and society. What was Peixotto's

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[24] Marcus, Jacob R., Memoirs of American Jews, Volume I, Jewish Publications Society, Philadelphia, 1955, p. 15.

contribution? What were his qualities of mind and spiritual temperament? His name was Daniel, and in a sense like the Daniel of the Bible:

> "He dreamed dreams and knew the interpretation thereof."

B. New York Monthly Chronicle of Medicine and Surgery. June 1825.

A biographical sketch and a silhouette of Dr. Peixotto appeared in Jewish Medical Contributions to America.[25]

It describes the details of his short though fascinating career, his wide scope of interest, his concern with the mood and temperament of his time. To Dr. Peixotto, the practice of medicine alone did not suffice, nor did it completely fulfill for him his role, both as a physician healer of the sick, and as a citizen and teacher conveying his thoughts and ideas to men and society by the spoken and written word.

In 1825-26, together with Drs. Beck and Bell, he edited the New York Medical and Physical Journal. In 1825 he founded the New York Academy of Medicine. In these early years the medical profession of New York was regarded as a toddling child by the Royal Society of London. The pages of the Journal edited by Dr. Peixotto reflect the willingness of a group of young physicians to challenge the wisdom and tradition of a Royal Academy, smug and complacent in its achievements of centuries of European medical science. It was only in London that the "law could go forth." For the medical profession generally, London and Vienna were the Mount

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[25] Kagan, Solomon, Jewish Medical Contributions to America, Boston Medical Publishing Company, 2nd Edition, 1939, page 10.

Zions of medical wisdom.

The June 1825 issue of the New York Monthly Chronicle of Medicine and Surgery are worth a few lines of review. An elder colleague (unnamed) writes an article entitled "Profitable Hints to Young Physicians in a Letter from an Old Practitioner."

The opening paragraph reflected the thought of one who was passing on his wisdom with some tongue in cheek and bitter satire, and yet at the same time reflecting a conviction of the practitioner who would have welcomed such advice as a young man. He is humble (?) enough to say that the loss of the wisdom he is about to impart to his younger colleagues is a little less important than the loss of the Alexandrian Library to the world at large.

He confesses in the baring of his medical soul that his advice is the "condensed wisdom, inspissated knowledge, the portable consume of all that could be gleaned from the ancients, spounged from the moderns, and deduced from the copious records of his own experience."[26]

There appears in this Journal of June 1825 an article by Dr. Tremeyn Beck on the "Futility of Country Medical Institutions." In these days when distances have shriveled and we fly from the shores of the Atlantic to the waters of the

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[26] New York Medical and Physical Journal, June 1825.

Pacific in search of learning, it is of some interest to note how essential the location of a college and seminary loomed in the minds of students and lecturers over a century ago. There is no hamlet so remote, wrote Dr. Beck, to which the genial influence of education has not extended, no individual so abject or forlorn for whom provision is not made to redeem from ignorance and barbarism. It was Dr. Beck's observation that colleges had begun to multiply amidst the very wilderness where not many years before the war whoop of the savages redounded.

This multiplication of colleges throughout the country was a sign of the triumphant march of intelligence and instruction. However, he was making a plea in this Journal that if education were really to be extended and made available to all, that it would be necessary to establish these institutions in every hamlet and town in order to bring it home to the doors of every city. This statement concerning the necessity of placing institutions of higher learning adjacent to every town and community was perhaps the beginning of education in suburbia.

Hereto in these pages is a description of the dissection of Lord Byron which states that on the basis of the dissection his Lordship lost his life in all human probability because of his embittered prejudices against blood letting. The bones of the cranium, quotes the Journal, were extremely hard

and without any trace of suture, or diploe, resembling in every respect a skull of an octogenarian. . . The lungs were sound but of gigantic size, d'un Grandeur Gigantique. . . The liver was smaller than usual. . . These were the early days of medicine when lay experts were frequently called upon to give their support to the theories of medicine, lest tradition be breached by the cursed weapons of too much search and discovery. Such papers by laymen frequently appeared in the Medical Journal on the subject of the theory of contagion as a cause of yellow fever! Lay authorities, however, as a source of medical wisdom, however physicians might severely castigate it, are quoted in this issue of June, 1825.

A paper in the Journal observes that there are some physicians who either from lack of education or mere bulk of prejudice still clung to the clawing doctrines of contagion as a cause of yellow fever. Clergymen, lawyers and merchants were promiscuously called into the fields to back the pledge given by the society of gentlemen. . . We have a source accordingly, says an unknown writer of the Journal:

> "Facts relative to the contagious nature of yellow fever and the pure air of the country, by Reverend C. C. Moore. . . "

> "We have an account of the origin of yellow fever which prevailed in the City of New York in the summer of 1778 by the Reverend John McKnight, D.D. . . . "

And thus the struggle of ideas and theories is carried on

relative to many and sundry subjects in a young America.

Dr. Daniel Peixotto was twenty-six years of age when he assumed his task as Editor. The Medical Profession in America was young and immature; less than a hundred years had passed since the first medical degree had been conferred in America. He was immersed not only in the problem of his own medical practice but brought his medicine to influence the education and philosophy of his time. His papers reflect the abilities and the qualities of a soul, of one who is willing to sweep away the illusions of time whose thoughts spanned the gulf of the ages. No knowledge, no thought, no literature was foreign to him. The Universe was his world. History, nature, the writings of the ancients, the Hebrew traditions, all swept through his entire being. He set his towers and visions on the hard rock of past knowledge, conscious however of the unfinished task which was to be fashioned from the revelations of his own day. His writings, lectures and organized activities were truths of a sphere harmony which flowed with a thousand sounds and accompaniments through his heart. They rose and fell, and kindled the lives of men as if divinely led.

C. Society for the Education and Relief of Indigent Orphans, 1830.

Dr. Peixotto was a true son of his faith. Hebrew scriptures, its language, its tone, its rhythm, its imagery inspired both his thought and writings as well as communal service. In 1830 in the City of New York there were few "indigent Israelites." The treasury of this Society had two orphans and two hundred dollars. But true to the word of Sephardic Jews to Peter Stuyvesant that they would "take care of their own poor," there was formed a society for the "Relief and Education of Indigent Israelite Orphans."

In this year our doctor friend was its President. His annual report to the Society of forty-seven pages was no recounting of budgets, relief programs or activities of committees. It reflects however the spirit of a physician and servant of his faith, a dedicated citizen of America, a consecrated member of a profession. The meeting was held within the walls of Shearith Israel congregation. His opening words would suggest that here there met no gathering of secular philanthropists but men whose relief of the poor rose from the command of the most high, "thou shalt take care of thy brother who is waxen poor."

From the very altar before which these Spanish Portuguese Israelites sat came the spirit and grace of God rising from within their hearts. These feelings of nobility and religious

giving so markedly absent today in the campaigns of our Jewish welfare federations, the United Jewish Appeals, and Community Chest. The meeting was preceded by prayer. For what Israelite can conceive of giving without the inner fire of conviction that each Hebrew must place his gifts upon the altar of God?

Dr. Peixotto rose before his co-religionists. There was silence and a mood of inner dedication and worship. No President ever began an annual report with a more poetic sense than the words with which he began.

He speaks of the votive prayer from the altar and the pealing anthem of the chorusters and the melodious swell of the deep toned organ. These he sees as "ascending to the throne of the most high, bearing aloft like the fragrant incense of our ancient sacrifices, the devout homage of our adoration, our gratitude and our love."

A group of Israelites, is his plea, must look to that source, for it is from that divine source that men would derive all the blessings they enjoyed, the special spiritual influences which "incline our hearts to virtue and benevolence."

He would then proceed to expound the purposes of the Society before which he stood as President. But was it merely sufficient to expound their motives, noble though they may be? He knew that all men were not sincere in their

different philanthropies. Like a prophet of old, he would cast down a burning fire brand at their feet. Frankly and candidly he points a finger of accusation. He announces that censure awaits "those designing men and women who availing themselves to appeal of popular favor, afforded by an ambitious strained virtue and an overwrought piety, would seek access thereby to the highest honors and most ready fortunes."

Was he thinking perhaps of those among these early day philanthropists, or was he prophesying of those in another age a century later who promoted themselves and their business by sowing in the public eye the ragged tatters of their brethren. He found no excuse in this address of fiery words for those who would exalt their position and station by "converting their energies into an instrument of personal aggrandizement."

Was Dr. Peixotto perhaps prophetically chastising the President or Campaign Manager of the philanthropies of another day and age?[27]

To him, the true sacrifice of God was from the man with a broken spirit. Like Isaiah, he had been taught that His house could only be built by those who were poor and who trembled at the word of the Lord. (Isaiah 66:4) As a physician and citizen he announced it in accents loud and clear.

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[27] Report to the Society For the Education and Relief of Indigent Orphans (New York J. Seymour, printer, 1830), p. 15.

> "The ear of the Israelites can never be deaf to the cry of the sufferer, nor can his door ever be closed to the reception of the destitute whatever be their creed or origin or complexion."

Dr. Peixotto, however, was no blind apologist of Hebrew faith in history. He saw its grandeur in its honest portrayal of both the beauty, the self sacrifice, as well as the infamy of man. He beheld its vision in both the light and the shadows that were intermingled with joy sought by great men who beheld but a cry. He portrayed the great spirits of scripture and saw the men who crossed its pages as men of divine inspiration whose lips had been touched by the coals of the Godly fire and yet who, like all humans, stumbled and fell.

The writings of this American Spanish physician in the year 1830; his pronouncements of obligation concerning his service to God and country, were deeply effected by the great truths and sublime doctrines of scripture because he believed that all these which had been transmitted to him by Moses and the Prophets came from an immediate communication with the Almighty. He was proud of his Bible as a source of divine wisdom. He was proud too that this great book possessed a fidelity of truth, exposed the vices and corruption of the Hebrews as well as their virtues. In the eyes of Dr. Peixotto, the Scriptures as a document of history is great because it was willing to record the crimes of David as well

as his great acts of merit and patriotism. They believed in a fiery visible God of the mountains and yet possessed a "proneness to idolotry and a stiffnecked rebel disposition of character."

These, however, our physician of the 1830's saw only as one side of the picture. He believed that "the Israelites were selected for great and preeminent purposes and as they occupied a lofty station so their failings necessarily cast their shadows more broad and wide.[28]

He viewed the history of his people and his faith with the sharp scalpel of truth, like a psalmist who in Psalm 51 asked God to plant "truth in his inward parts."

The Society of Indigent Israelites had as its purpose the education of the ignorant as well as the relief of the poor. At this moment he made a plea for the creation of private schools which combined both secular and religious knowledge in the environs of New York which would include the whole range of human wisdom, natural, historical, philosophical, and Biblical. He based the need for these five schools among the Hebrews of New York of that day of the system of education as he saw it and found it in scripture. The Hebrews of the early days informed his co-religionists in this report "instructed their children in truths capable of inspiring

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[28] Ibid., page 18

them in the love and fear of God and exciting them to virtuous deeds." Such private schools he believed should include opportunities for daughters as well as sons. This, too, he contended was in the Biblical tradition, for in that tradition the daughters were not overlooked and this is to be proved by the songs of Miriam, of Deborah, and by the prayer of Hannah. In his appraisal of life, liberty and learning, Dr. Peixotto could not refrain in the year of 1830 from commenting on the subject of prejudice and discrimination. He was aware that every speaker who had ever addressed a religious assembly expanded on the opportunities afforded to the Hebrews of the United States but, he cries out, "the great prejudice still exists. The baneful plant which had extended its poisonous branches so wildly, and planted its roots so deeply has indeed been level, but those roots still remain.

Be it ours to present new germs springing up from them and to eradicate them altogether. One of the greatest advantages which may be anticipated from the institution of this Society is the removal of these barriers which exclude so many of our people from the knowledge of the blessings held out to them, and a participation in the honor and emoluments open in their careers.[29]

Here, indeed, was no apologist. Here was no humbling,

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[29] Ibid., page 28.

cringing man in the face of his fellows. Here was one who spoke in the images of Old and New Testament. Here was one who combined faith, world science and world knowledge into a garment of eternal wisdom. Here was one with the delicate hands of a physician healing, and yet touched by the fire of the divine, whose inner self was kindled by invisible sparks. Here was one who blended eternity with reality and prophetic character with humanity. These were the stones on which he builded his house, and over a century ago in a religiously devout mood led the way in an age of curiosity and discovery with a scalpel in one hand and a Torah of Moses in the other.

D. New York Academy of Medicine, 1831.

There was no more below the belt campaign than the one which defeated John Quincy Adams and brought Andrew Jackson, "Old Hickory" into the White House. The words flew with angry and ceaseless abandon. Adams had furnished the White House at his own expense with a billiard table and a set of chessmen. In the mouth of a Jackson orator, these became gaming tables and gambling furniture. Newspapers supporting Adams were not idle. There was a famous Coffin Handbill on the shooting of militiamen by Jackson for insubordination, and the General's brawls on the noisy American frontiers. The result defeated Adams and elected Jackson. He was, however, in the opinion of some observers, elected by those classes of American citizens who thought of him as "their man." They were very powerful, a combination of both the refined and the uncultured. They were a combination of southern hunters and backwoods farmers whom he had led to glory, and the northern democracy which had grown tired of respectable gentlemanly promotions.

In electing Jackson they were supporting a man of their own sort, uneducated and intolerant, yet one who preached and believed profoundly in the immortal principles of Thomas Jefferson. Never was there such a crowd, both in number and composition as that which assembled on March 4, 1829 in the

City of Washington, D. C. to see the people's champion installed!

Dr. Daniel Peixotto was interested in the election of Andrew Jackson to the Presidency and carried on a correspondence with him. He wrote for New York newspapers, "The New York Mirror," and, according to a reference in the Jewish Encyclopedia, edited a paper entitled, "The True American." In its columns he sets his pen to work in the arena of politics as effectively as he employed his scalpel on the operating table, in behalf of Andrew Jackson.

To this date, the writer has not been able to find the copies of The True American in which there appears the name of Dr. Daniel Levy Modura Peixotto. He may have used a nom de plume. He may have engaged others to write for him. He may have only contributed the funds for the publication. It apparently is destined for the moment to remain an historical mystery, and this I leave to others to unravel.

On September 3, 1830 the news of the French Revolt had reached New York. Plans were made for meetings, parades and festivals. The American Minister to France reported that he had witnessed the most wonderful revolution in the history of the world. In New York 30,000 came to greet the American Minister to France. A committee of 256 was formed. Among them Lieutenant Uriah P. Levy (1762-1862), Mordecai Meyers, Veteran of the War of 1812, Mordecai Manual Noah, ebullient

politician and dreamer of grandiose schemes, and Dr. Daniel Levy Modura Peixotto. Dr. Peixotto was on a committee to receive deputations from colleges and schools.[30]

There are other scattered items of interest which rewarded us with insight into the character of Dr. Peixotto. He was a devout loyal member of the Hebrew faith. And yet he was liberal in the application of his faith to the problems of living. In 1832, Asiatic cholera made its appearance in New York City. His co-religionists of Shearith Israel congregation asked him for an opinion on the matter of the fact of Ab. He wrote a letter to the officers of the congregation in which he suggested that because of the cholera and the summer heat each congregate be permitted on rising to take a light meal of coffee or cocoa and dry toast during the way.

However, it is not as a community servant, a political propagandist or literary writer that Dr. Peixotto earned for himself his place in history. He was eloquent. He felt deeply the convictions he held on many subjects. The faith of Israel was an important part of his thought, his being, and his morality as he applied it to the profession of medicine.

In 1831 he served as President of the Medical Society of the City and County of New York, and on the second page of his

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[30] Schappes, Jews in the United States, page 182.

report appears the brief note that:

> "The Secretary has been asked to wait on the President and request from him a copy of the eloquent address."

And eloquent indeed it was. Here he dealt with matters nearest and dearest his heart. The Medical profession, its hopes, its ethics, its ideals, its morality, its future. There is, as is usual, an expression of thanks on the part of the President to the committees and their work. But the physicians of Dr. Peixotto's day had fallen into the secular and political trap of becoming organization men. "Politics and party," was the cry of the President in this report, "were things which should have no place in a medical society." Hear, hear! These words could be spoken in the body of many a professional group in America today. The spirit of party, declared this young physician, like the dead upas' or the famous simoon, blights and poisons whatever comes within its reach. His thoughts on the subject of politics and party in his medical profession was poured forth like a wail rising from a bruised heart aching with the pains and the effects of its subtle work.

"Of questionable utility even in the political world, its presence (party and politics) proves invariably baneful in scientific and literary communities and is directly prejudicial to the best interests of the liberal and enlightened and beneficient profession. It converts all dedicated to the

innocent and peaceful cultivation of learning into areas of gladatorial and vindictive combat. Substitute selfish and groveling jealousy in the stead of a noble and generous service; and it destroys the uninterrupted friendship of years and the sacred sympathies of a common pursuit. . .[31]

The first degree of Doctor of Medicine which was conferred in the Western Hemisphere emanated from New York. In 1770, the degree of the Doctor of Medicine was conferred on Robert Tucker, and in 1771 on Samuel Kissam.[32]

In New York City the first human dissection was performed on Hammamus Carroll, the body of a criminal, by Dr. John Bard and Peter Middleton. The profession was young, and opportunities for advance study and practice were not many. There were medical men of honesty and dignity. There were also among them the quacks and the charlatons. With a sense of shame he points out that there were too many in New York who were mere pretenders to a profession of which they were entirely ignorant. He informed his colleagues that the advertisements of some men proved many doctors ignorant of the very names of the drugs they used. They were as ignorant as boys in the lowest class in a reading school of the art of spelling. He points out, however, that it is a source of

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[31] Dr. D. L. M. Peixotto, Address before the Medical Society of the City and County of New York, July 25, 1831, p. 6.

[32] Ibid., Note B and C.

consolation that amidst the painful feeling which he has there were some gleaming sparks in the black waste, some enlightened spirits who counteracted the deadly influences of ignorance and suspicion. If New York did abound, he declared to his colleagues, with Quacks, as Egypt with locusts, and if the record of the doctors marched in a page of its history with the intolerant and lawless fury of an ignorant people, New York can also boast of having first opened a pathway to the cultivation of medical science in the United States.

In this address of sensitive beauty and eloquence before his colleagues he described the reason d'autre of the New York State Medical Society. Dr. Peixotto believed that it existed in order to introduce order into a profession where before all had been chaos; it had one of its purposes to diffuse information and to excite scientific curiosity. In all sections of the country it had as its supreme goal the conferring of dignity upon the name of physician and to bring to it respect from the populace at large. Wherever opportunity was to extend her hand, first in New York and later in Ohio, Dr. Peixotto happily assumed responsibility and accepted leadership in blazing a prophetic trail which might lead to a high and moral conduct in his profession. It was, however, a status and a dignity not easily won. It was to the credit of such names as Peixotto that a code of conduct actually came

to the medical profession decades before it could be effected in the fields of religion, journalism, science and philosophy. Such a code in New York City was framed by a committee of men under the chairmanship of Dr. S. Pascali and brought praise and eulogy from Great Britain and France, but the physicians were not content with the laws of incorporation. There were weaknesses in the laws designed to protect the medical profession and there was demagoguery which was made possible by those who framed the laws in Albany. The medical profession complained that the laws of incorporation did not permit the physicians to wield "a scepter over their own destiny." For the laws compelled the Society to enroll among its members individuals who "pretended to possess professional merits and who had by mean ignorance and the follies of individuals gained an artificial importance that had been repudiated by the more respectable of their colleagues."

Such a condition as this which Dr. Peixotto described in 1831 was only possible because of the endless bickering and interminable jealousy which divided one physician from his brother. His plea was indeed a votive prayer to his colleagues that the doors of legislative halls might be opened. Indeed, he prophesied that they would be open to them as soon as the noise of discord could be silenced in their own halls.

It was a conviction of this physician philosopher that the creation and increase of scientific and literary societies

regulated by law, was a code determined by its members to be encouraged and increased. One individual could not create a world. Of the gathering of kindred spirits facts are solicited, opinions interchanged, and out of this experience professional and spiritual growth takes place.[33]

Ex singulis fere nihil - out of one, nothing is done. Unaided genius can achieve little. Unaided genius or genius itself is rare indeed.

Dr. Peixotto was both linguistic and literary. His Address abounds in beauty. It possesses a rhythmic majesty. It abounds in quotations in Latin and French from the philosophers and writers of the day. It is an Address infused with an almost messianic prophetic note. He proposes and disposes, he advances, pauses, and retreats, though only occasionally, in his wrestling with the forces which were happy and willing to drag the profession down to the level of the pill salesman and hawkers of the street. He appeals to his colleagues to raise the level of ignorance to a higher level of intellectual superiority. Yet he sounds a trumpet call of warning. To the President of the New York Medical Society, as great a goal as intellectual superiority might be among the members of a medical profession, there is a danger in a society possessing wisdom and lacking the moral fiber of a soul.

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[33] Ibid., page 19.

He compared such a Society to the Statue of Prometheus before the fire of heaven had animated its being and inspired it with a soul. This was the great danger. The proportions might be exquisite, the outlines of the statue might be graceful, even the workmanship might be comforting and complete, but it would still be cold, dead marble. So he believed that if the marble of his profession was chisled out by the cold instrument of the intellect, it would be nothing but ashes, if it did not breathe with the inner fire which would bring to it morality and dignity.[34]

These pages delivered in 1831 were indeed a fountain of wisdom from which men in every profession could quench their thirst. Dr. Daniel Peixotto had won his first battle ribbons in coming to grips with the forces, good and evil, which could either create or destroy the medical profession. He was now prepared for a larger and more important assignment. Six years later he became a member of the faculty of Willoughby University of Lake Erie at Willoughby, Ohio.

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[34] Ibid., page 26.

E. Willoughby Medical College, 1835 - 1837.

Dr. Daniel Peixotto arrived to assume a position at Willoughby, Ohio which he occupied from 1835 to 1837. America had not really changed much from the 1790's. Dr. Peixotto left the great city of New York to come to what was indeed a little village. America he felt was going through its process of a democracy and leveling all classes. In the larger cities Italian villas and gothic cottages multiplied, proclaiming that wealth was being gathered faster than good taste. In a way, politically it was America's awkward age. Americans were full of pomp and bluster. The American had many unpleasant habits, particularly in connection with tobacco and no manners, was the remark of Emerson's grandfather. Social distinctions were absent. Intercourse between man and man was easy and pleasant. This is, after all, the country that produced in one generation Calhoun, Webster, Hawthorne, and Irving; and the next generation Emerson, Whitman, Lee, and Lincoln. It was America's busy age. Every community looked like an ant hill intensely active within "and constantly exchanging ants with the other hills." The Northern American had not yet learned how to employ leisure for the purposes of culture. His pleasure came from doing things. Country boys played games such as hare and hounds, but the average adult American regarded games as a waste of time.

These were the days of the great land speculation of 1835-36-37. The closing of United States banks followed by chartering of a number of smaller banks, most of whom had little or no capital at all, was characteristic of the period. The poorer the region was, the more banks it had. Their paper was accepted everywhere with the most sublime confidence. Private capital was unlimited and business was going ahead at a tremendous rate, and everybody was getting rich, at least in imagination. Of course any place marked out by nature for the site of a great city was together with its surrounding vicinity, fair game for the schemes of special speculators. This was particularly true of a city that had been established and laid out at the mouth of the Cuyahoga River. This city, together with its environments, was of particular prey to this great speculation.[35]

It made no difference to the speculators that either the villages, cities or towns could not sustain the building activity that had been planned for great cities. Neither agriculture, manufacture, or commerce was designed with the results that were to become to be inevitable. Rosiate hopes dominated every business man's right, whether he lived in a town of several thousand or one that was projected for a

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[35] Johnson Crestfield, History of Cuyahoga County. Leader Printing Company, 1879, page 17.

population for a hundred thousand. They planned stately churches and palatial mansions, and these overshadowed the turbulent waters of the Cuyahoga. Buy, hold, sell in a year or two at twenty times the purchase price. This was the pattern.

The whole county of Cuyahoga was on the ferment of unlimited money making on paper and death making in fact. Inflation had been achieved by means of plentiful paper money and the bubble burst. All banks in the country went down under the storm. Private credit was found equally valueless. The whole country staggered under the blow. However, it was felt more severely in the West where the enthusiastic nature of living in a pioneer country caused many men to plunge more quickly. The banks failed, all railroads stopped. There was a terrible paralysis. Buildings palsied owner's hands, abandoned and unfinished, they stood as mournful monuments of their intended greatness which was not achieved.

In Lake County a neat and pleasant Village is on the Chagrin River two and a half miles from its mouth and nineteen miles from Cleveland. It was settled about the year 1799 by David Abbott; the first house was built in 1796 by Charles Packer. At the mouth of the River, together with a number of huts for the use of the Land Company, Dr. Henderson was the first physician. A bloody battle was fought at an early day between the Indians on the spot where the Medical College

of Willoughby now stands. Human bones have been discovered supposed to be of those who fell in that action. The town was originally called Chagrin, and was changed to Willoughby in 1834 in honor of Professor Westel Willoughby of Herkimer County, New York. The first regular physician came in 1815. Henry Howe writes that Willoughby in the 1830's had four stores, two churches, eighteen mechanic's shops, one mill. In 1840 it had 390 inhabitants. In 1846 over 10 years after Dr. Peixotto had assumed his post, the Willoughby Medical College had 174 students. The expenses for the students were moderate. They were given a low price of board of $1.25 to $1.50 per week, in order to make it within reach of those of the most moderate means.

At the corner of Spaulding and Erie Street stood the Zebra Inn, and next door a wagon maker made the wheels and spokes for a wagon. Painesville, Ohio, but a few miles distant, was the home of the Seneca Indians. A few miles further on a hill was Kirtland, Ohio, settled by one Joseph Smith in 1831, who came as a result of a revelation that he had of golden tablets, and there built a church completed in 1836.

This valley in the spring of 1831 was beginning to look like a flood.[36]

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[36] Gentile and Saint, Ohio State Archeological and Historical Quarterly, Volume 63, 1954, page 17.

One almost wondered if the whole world were centering at Kirtland, Ohio. They came, men, women, and children in every conceivable manner. Some with horses, oxen, and vehicles, rough and crude. Others walked all or part of the distance. The future city of Saints appeared as one beseiged. Every available shop and house, hut or barn, was filled to the utmost capacity, even boxes were roughly extemporized and used for shelter until something more permanent could be secured.[37]

Joseph Smith, according to one writer, was not unconscious of the actual values. For the sum of twenty-five cents one could see his four Egyptian mummies and the papyri.

It is really of interest, I believe, to understand that the Mormon movement provoked enough opposition to incite mob violence. Friction of the most bitter kind was engendered. By 1837 there were 3,000 Mormons and 300 homes. One cannot read the history of this period when Dr. Peixotto assumed his post as Professor at the Willoughby Medical College without a deep feeling that religion not only created competitiveness because men and women were spiritual rivals, but the rivalry was economic as well. A letter was written by a reader to the Painesville Telegraph in April 17, 1835, in which the reader complained:

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[37] Brolteus Williams, History of Geauga and Lake County (Philadelphia, 1878) page 248.

> "The Mormons are already a majority in the Township and every man's vote is directed by the prophet and his elders. The American suspicion of any minority whose votes can be delivered in a package at the will of leadership deserves to call forth both criticism and attack."

There was a report to the effect that Dr. Peixotto at the time that he assumed his post as Professor at the Willoughby Medical College, gave lessons in Hebrew to Joseph Smith. Indeed, it was the basis of a Revelation of the Golden Tablet that necessitated his being able to read the original Holy tongue in order to make known the revelation. However, because of the duties of Dr. Peixotto, he turned over this task to Joshua Seixas. At one time Professor at Andover, he later became an instructor in Hebrew at the Hudson Academy, and a grammarian.

Joseph Smith, in his Journal, describes how he would hitch his horse and wagon and during the cold wintry nights his sleigh traveled those twenty miles or more to Hudson, Ohio, bring Joshua Seixas down to Kirtland, Ohio where he taught the elders of the Aaronic and Melchizedek priesthood. On the completion of the course, Joseph Seixas wrote a letter to Joseph Smith in which he complimented him for his indefatigable work in acquiring the principles of the sacred language of the Old Testament Scriptures. He stated in this letter that he was able to achieve such a knowledge that he could translate it to Mr. Seixas' entire satisfaction. This letter

is dated Kirtland, Ohio, March 30, 1836.[38]

During this period common ailments which today are but little inconveniences and seldom occurring in the life of the individual were very serious and prevented many from carrying on their daily work.

Bad cooking and lack of outdoor exercise made females of the period pallid and delicate. The robust constitutions of frontiersmen were undermined by fevers and agues, particularly in the river bottoms of the Mississippi and its tributaries, which of course would include the Cuyahoga.

"We were sick every fall regular," reminisced the mother of President Garfield at Mentor, Ohio near Willoughby. The ague was frequent. From 1827 to 1837, however, fevers were rare. The Asiatic cholera was in Cincinnati, Chillocothe, Columbus and several other towns. While that desolating spirit prevailed in the United States in Lake County, a writer observes, "we have enjoyed a degree of health unparalleled in the whole Union during the last ten years. Our autumns without a cloud in view have been truly delightful."

The Willoughby Medical College was established in 1834. There was no medical school at this time in any state west of the Ohio. In a growing pioneer community there was a greater need for physicians than any other professional group.

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38 See Appendix I.

Moreover, at that time to found and carry on a medical school was less of a problem than to start an Arts College. A medical school needed little equipment. The term was short, sixteen weeks, and there was then invoked a system of peripatetic., Medical professors were moved from one school to another, concentrating their course of lectures into four or six weeks. Thus it was possible in the course of sixteen weeks to perform professorial duties in two, three or four different medical schools.[39]

On January 2, 1835 the Willoughby Medical College was officially opened. It was called the Willoughby Medical College in honor of Dr. Westel Willoughby because it was hoped that being a man of wealth he would give financial aid. This was the first time that a medical school was being named for an individual. In December 1934, a few months after the organization, the town was named Willoughby. It began its first session on November 3, 1834. In the first years it went through a period of division, election and dismissal of several Presidents.

The building was built in 1836. It was a brick building, sixty foot square and three stories high. It contained three lecture rooms, a laboratory, several extensive anatomical

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39 The Ohio State University College of Medicine; a collection of source material covering a source of medical progress - 1834 - 1934.

rooms for dissecting, and a room for an anatomical museum. It had another room for a library and six rooms for the use of the professors. They were, observed the historians, and the writers of the day, all large and commodious. One room was forty by sixty feet long.

But what is of great interest to us is an Address delivered by Dr. Peixotto at the opening of the Willoughby Medical College at its first session in 1837. As Professor of the Theory and Practice of Medicine, he was elected and so honored. The lecture, like the other writings and addresses of Dr. Daniel Peixotto, not a textical medical document but one which describes the temper of the times, the environment in which he was speaking, and set forth a philosophy of education for the medical profession. One wonders why they selected a little hamlet like Willoughby, consisting of 390 souls for the location of a Medical College. The reason is not far from us.

The business men of the period believed that Grand River with its old river bed, had a unique opportunity because slips would be able to be cut into it making hundreds of acres of land accessible to both vessels and cars for ore and coal dock, iron mills and factories of all kinds. Mr. George E. Paine made the prophetic prediction that this river valley, including the old river bed in Mentor, would become the center of the greatest iron and steel manufacturing district in the world in the next hundred years because they would be able to

meet there at the cheapest average rates for shipment; and when made into iron and steel and 10,000 forms of finished goods required by the civilized world, these communities located here would be surpassed by no other manufacturing locality, domestic or foreign.

Dr. Peixotto in his opening address describes a moral and intelligent community sprung up all along Lake Erie and the River as by the stroke of an enchanted wand. He takes the occasion in his address to describe how not long before he was presenting this address Ohio was one vast wilderness, unbroken except by two small spots of civilized culture, one at Marietta and the other at Cincinnati. These two little patches of earth were all that had been rendered verdant by the hand of man. Indeed, the hunter's path had crossed mighty rivers whose sources lay in remote and unknown regions of a wilderness. The wintery tempers raged around this territory where there was now located the Willoughby Medical College and all around it was nothing but bare creation. It was but a few years before a fresh, untouched, and unbounded, magnificent wilderness. He takes occasion to indicate to the students before him something of the problems of the medical profession.

He dealt with one of his favorite subjects. The existence of dishonest quacks in the profession. He warns these students that he knows too well from past experience that "no

positive law can reach or grasp the slippery eel of quackery."

He describes them as eels who glide from under the touch, continuing to pollute the earth with venom and slime. He takes occasion to warn his fellow faculty members that they cannot come to their students unprepared and without either the knowledge or the scientific equipment so necessary to the teaching of medicine. He compliments the ingenius youths who would sit before them. They are a youth, according to Dr. Peixotto, who possessed too much native sight into human character not to be able to distinguish the real from fictitious talent, or to pay homage "to imbecility and ignorance, because they come clothed in a mantle of official station."[40]

Dr. Peixotto was always cognizant that no man achieved by himself alone, that he owed a debt of gratitude to others who sustained his hands and who worked with him. He, therefore, in his address paid tribute to his colleagues. Among them he points out Dr. Daniel Drake who played such a prominent part in the medical profession and with whom he worked to help create a medical code in the State of Ohio. The Address traces a development of medicine beginning with Hippocrates, the father of medicine, who reduced the science of medicine into a philosophical system and enlisted in his

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[40] Daniel L. M. Peixotto, M.D., Lecture, Willoughby University of Lake Erie, 1837, page 55.

aid all the advantages and improvement by foreign travel and extensive study; Sydenham, modest, benevolent and pious, who enlightened his powerful mind with vast stores of learning, gifted with an ingenious mind, easily disposed to theorize, a man who never swerved from truth. He followed with a description of Boerhaave; then proceeds to pay his tributes to Benjamin Rush, the patriarch of medical science and education in the United States.

What, according to Dr. Daniel Peixotto, were the important requirements for a fine and great physician? He recognized that one must, through accurate observation, acquire experience and the power of communicating the results of his labors to others. To him there were three qualifications which made a physician, and these qualifications I think in my opinion could well be applied to those of any profession. The first of these was observation. A man must possess the faculty of looking at the objects which surround him accurately. To do so, a man must have a perfect organization of his external senses, a certain perception, a sound judgment, and unbiased moral character. The state of the weather, the changes of the seasons, the prevailing diseases, should all claim his notice and reward his attention.

The second requirement of a good physician is experience and to put down this experience in accumulated observations gathered together through extensive reading and dispassionate

reflection. But then to make observation and experience complete, it is absolutely indispensible that the facts drawn from them be put on record. Every physician therefore, was his plea, should be an artist in composition.

The medical profession, he points out, was not only scientific, it was also literary and philosophical. Every experience of life in the universe should touch those who had practiced the art of medicine. He warns them, however, and this is a warning that could be extended to every student in every profession, against becoming an Eclectic. The scientific mind must know how to select facts and present them in plain unvarnished order "without regard to dillusions of imagination, the stubbornness of prejudice or the promptings of self sufficient conceit."[41]

He was only here at Willoughby, Ohio several years and then returned to New York. He died on the 13th day of May in the 44th year of his age, 1843. The papers said little of his death or his life, despite his achievements. But as one reads his spoken and written word, one has come to feel that is precisely the way he indeed would have wanted it. The writer has read the New York Tribune of May 20, 1843. Colonel James Preston died the same day, late Governor of Virginia. The American Temperance Union observed its seventh anniversary

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[41] Ibid., page 63.

with an address by Reverend Catlin. John Tyler, the President of the United States had gone home to Virginia to ruralize for a month, "having accomplished the difficult task of getting rid of Noah Webster." He had paid off his debts and bought an estate of $20,000. This is doing very well, writes a reporter in the New York Tribune.

He attends the completion of the Bunker Hill Monument and hears Daniel Webster; magnificent orator that is to be. The same papers which announce the obituary of Dr. Peixotto had some items of humorous interest which also he might have been glad to read. There was an item called "Tarr and Feathers" which announced a marriage at Booneville, Tennessee of Mr. R. H. Tarr and Miss Jane Feathers. This is the first time, said the writer of the item, that we have ever heard of "carrying tarr and feathers to the altar. We daresay that the principal parties will stick together to their very death, though one of them should be ever disposed to fly away from the other."

Wheat sold for 43 cents a bushel. John Jacob Astor had announced that he would rather try to make a hundred thousand dollars than to make his first thousand dollars out of nothing. The Biography of Henry Clay in two volumes of 1100 pages was advertised for one dollar. A man by the name of Henry Bender on this day that Dr. Peixotto bounded in the hot fit of life to the other side, perfected his machinery for the manufacture

of horseshoes. Horseshoes which presented no danger of pricking the hoof. They sold for five dollars for one hundred pounds, assorted.

The Peixottos were a distinguished family. Their biographies also could well be written as part of the history of The Western Reserve and its Hebrew influence. There was Benjamin Franklin Peixotto, the Minister to Roumania. 1834-1890. Jessica Peixotto, born in 1864, social scientist. Ernest Peixotto, born in 1869, the artist. Eustace Peixotto, Brigadier General of the Army of the United States, 1877. Dr. Daniel Peixotto was 44 years of age when he was taken from this world. He was an unusual man, possessed an inspired mind, and was touched with a divine spirit. His was a lucid means of expression. He read widely but would not allow himself to become a dilitante or an eclectic. Language, all language, his native tongue as well as romance and classical languages, and the philosophers were very much a part of his equipment as a physician. He believed that the mere possession of knowledge without the art of communication was worthless. Everything in life had a place in his work as a physician.

His was a long and toilsome road. Recognition came to him from his colleagues but one senses that he struggled in order to create a medical profession of dignity and morality, in the communities where he served. Medicine, in a way, to Dr. Daniel Peixotto was not merely a science, was not only

the art of healing, it was a philosophy of life, it was a means of creating a better world for man and a better man for the world. One senses from his spoken and written words that he was conscious of a deep inspiring religious heritage. He was a partner with the divine. The sparks of soul of such men as Daniel Peixotto live again.

His life was not without problems. Like the man in the epilogue of Robert Browning, he was one who never turned his back on issues, but "marched breast forward." He was indeed one who never doubted that clouds would break and never dreamed that wrong would triumph. There was no doubt that he was unafraid of death and treated the unseen hand of death with a cheer. Strive and thrive was the motto of his life. He was indeed one of whom it might have been said in another generation, "Behold mine servant whom I uphold mine elect, in whom my soul delighteth."

APPENDIX I

Letter of Joshua Seixas to Joseph Smith

"Mr. Joseph Smith Junior has attended a full course of Hebrew lessons under my tuition; & has been indefatigable in acquiring the principles of the sacred language of the Old Testament Scriptures in their original tongue. He has so far accomplished a knowledge of it, that he is able to translate to my entire satisfaction; & by prosecuting the study he will be able to become a proficient in Hebrew. I take this opportunity of thanking him for his industry, & his marked kindness towards me

J Seixas

Kirdland Ohio March 30th

1836"

Library, Church of Latter Day Saints
Salt Lake City, Utah

Papers by Dr. Daniel Levy Peixotto

1. Observations on the Climate and Diseases of the Land of Curacao (1822)
2. On the Prevalence of Typhus Fever in Tropical Countries (1823)
3. Case of Cynanche Laryngea, with remarks (1823)
4. Observations of the Efficacy of Scruple Doses of Calomel in Dysentery (1824)
5. Dissertation on Whooping Cough (1826)
6. Abdominal Diseases and Complaints of Females, New York City Dispensary (1826-27)
7. Presidential Address delivered before the Medical Society of the City and County of New York, July 25, 1832
8. Introductory Lecture delivered at Willoughby Medical College of the Willoughby University, Lake Erie (1935-37)

NOTICES BY COMMITTEES.

Vaccination in Ohio.

To the Physicians of the State of Ohio.

Gentlemen:

Having been appointed by the Medican Convention, now in session in this city, a Committee to inquire into the extent to which Vaccination has been carried on in this State; and also to ascertain the success of its operation in preventing, arresting, or modifying the introduction, spread, and virulence of that fell disease, the Small Pox, I respectfully request from you a detail of such facts in your possession as may throw light upon this highly important and interesting subject.

Obvious reasons must evince the necessity and propriety of each separate communication's being post paid. The good which may result to the community at large must prove a sufficient compensation to each communicant; and any apology on my part for not incurring an expense that would be extravagant, provided every physician interests himself in the cause of humanity, is, I think, unnecessary.

My address is "The Willoughby Medical College, Willoughby, Ohio."

Respectfully,

Daniel L. M. Peixotto, M.D. & Pr.

Columbus, Jan'y. 3d, 1838.

N.B.--The Cincinnati, Columbus, Chillicothe, Cleveland, Marietta, and other papers in the principal cities of the state, are requested to insert the above, as being of a general interest.

Medical and Economical Botany of Ohio.

The subscriber having been appointed by the Medical Convention, to make a report on the Medical Botany of our state, begs leave to solicit assistance from all who can give it. Specimens of plants, known or supposed to be medicinal, or poisonous, or useful in the chemical arts, will be peculiarly acceptable. They should, if possible, be taken in flower. It would also be desirable, to receive speciments of the parts, in which their virtues are supposed to reside; that they may be made the subject of pharmaceutic and clinical experiment. The kind of locality in which they are found should be noted. In addition, facts of all kinds, relative to their effects, when they have been administered as medicines, or taken accidentally and proved deleterious, will be most acceptable. Many country physicians have met with a disease, to which the name "milk sickness" has been applied by the people. It is supposed by some of them, to arise from a poisonous plant; but what plant, is not yet known. The

subscriber would be happy to receive specimens of all which are thought by different persons, to have produced that disease.

The interest which the profession of Ohio, and the people at large have, in ascertaining the extent of our native medical and economical Botany will, it is hoped, secure contributions from all persons who possess the kind of information required.

The catalogue of plants will embrace the popular as well as the scientific names, the localities, time of flowering, and brief notices of their virtues. It will thus be made a kind of directory or guide to our vegetable resources.

Communications may be made at any time, through the present calendar year, post paid, to the subscriber in the city of Cincinnati. Editors of newspapers are respectfully requested to copy this article.

DANIEL DRAKE, M.D.

Medical Convention,
Columbus, Jan'y.3d, 1838.

Medical Topography, Climate and Diseases of Ohio.

Columbus, Jan'y.3d, 1838.

The undersigned, Chairmen, respectively, of four Committees this day appointed by the Medical Convention of Ohio, to make report, at the next meeting, to be holden in Cleveland, on the second Tuesday of May, 1839, on our Topography, Climate

and Diseases, respectfully invite the attention of their brethren throughout the State, to the investigations with which they have been charged. It is obvious, that reports embracing only the observations of the members of these Committees, can by no means present the medical history of a state, so extensive and diversified in aspect, soil, climate, and the composition of society, as that of Ohio, and that to render their labors worthy of the attention of the next Convention, they must receive assistance from the profession of the state generally. In the confident hope, that this will be extended to them, they beg leave to indicate to their brethren some of the leading subjects, upon which their inquiries will be directed.

Topography.--The nature of the rocks whether calcareous or silicious, which underlay the soil--proportion of hill and valley--diluvial plains--swamps--drowned or annually inundated lands--velocity of the currents of streams--composition of the waters drunk by the inhabitants--temperature of deep wells and permanent springs--elevation of different places above the surface of Lake Erie.

Climate.--Mean annual temperature of different places--mean heat of each month--sudden variations--weight of the atmosphere as indicated by the barometer--humidity--electrical phenomena--quantity of snow and rain--course of the winds--hurricanes--times of the leafing and flowering of plants.

Diseases.--Observed effects of any conditions of our soil and climate, on the health of the inhabitants--facts of every kind, showing the connexion between our summer and autumnal diseases, and particular localities--comparative healthiness of hot and temperate summers, and cold and temperate winters--connexion between climate and pulmonary consumption--disappearance of diseases from the progress of cultivation, involving the destruction of forests, the draining of swamps, and the continued upturning and exposure of the soil--changes in the type of diseases- new diseases--differences in the symptoms and required treatment of the same diseases in Ohio, and the states east of the mountains, as observed by emigrant physicians, who have practised on both sides of the Alleghenies--influence of the winds and fogs of the Lake shore--progress or decline of intemperance--diseases produced by the use of tobacco and ardent spirits--effects of tea and coffee--prevalence of calculous affections--causes of our endemic ophthalmias--symptoms, cause, treatment and pathological anatomy, of the disease denominated "sick-stomach or milk-sickness"--symptoms and cure of the bites of our venomous serpents--diseases of particular classes of the community, resulting from their occupations, as chronic laryngitis, among clergymen and other public speakers--finally, notices of all kinds relative to the diseases of our inferior animals.

The undersigned do not ask for essays or dissertations,

but facts, which can be used as materials in their respective reports. These may be transmitted to Dr. Peixotto, of Willoughby College, for the Western Reserve, to Dr. Hildreth of Marietta, for the Muskingum country, to Dr. Hempstead of Portsmouth, for the Scioto country, and to Dr. Drake, of Cincinnati, for the south western end of the state. Letters by private conveyance, or by mail, postage paid, will be thankfully received, at any time between this and the first of March, 1839--at a later period, their contents could not well be incorporated into the reports. It is unnecessary perhaps to say, that every contributor of a new or important fact will have his name introduced as authority. It is hoped that those who have not hitherto made, or at least recorded their observations, on the diseases of their respective localities, will immediately commence that work, so as to be able to furnish the Committees with a medical history of the year 1838. The comparison of such registers, kept over the state generally, might afford very interesting results.

Although this communication is addressed chiefly to medical gentlemen, it is the earnest desire of the undersigned, that all citizens of Ohio, who make meteorological observations, or possess any facts having a connexion with our diseases, which they may regard as new, or otherwise valuable, will communicate them.

For the purpose of giving the widest possible dissemination

to this circular, the Editors of our different newspapers, are respectfully requested to give it an insertion.

DANIEL DRAKE, M.D.
G. B. S. HEMPSTEAD, M.D.
S. P. HILDRETH, M.D.
D. L. M. PEIXOTTO, M.D.

In behalf of the respective Committees.

Columbia University
College of Physicians and Surgeons
630 WEST 168TH STREET
NEW YORK 32, N. Y.
OFFICE OF THE REGISTRAR

November 16, 1960

Rev. Burton E. Levinson
American Jewish Archives
Clifton Avenue
Cincinnati 20, Ohio

Dear Reverend Levinson:

In reply to your letter of November 7, we have made a search of our records and find our only record of a Daniel Levi Maduro Peixotto is in our Alumni Directory which lists a Daniel Levi Maduro Peixotto as follows -

> "A.B. Columbia College 1916; 1823,A.M.; Prof. Theory and Pract. of Medicine in Willoughby Medical College."

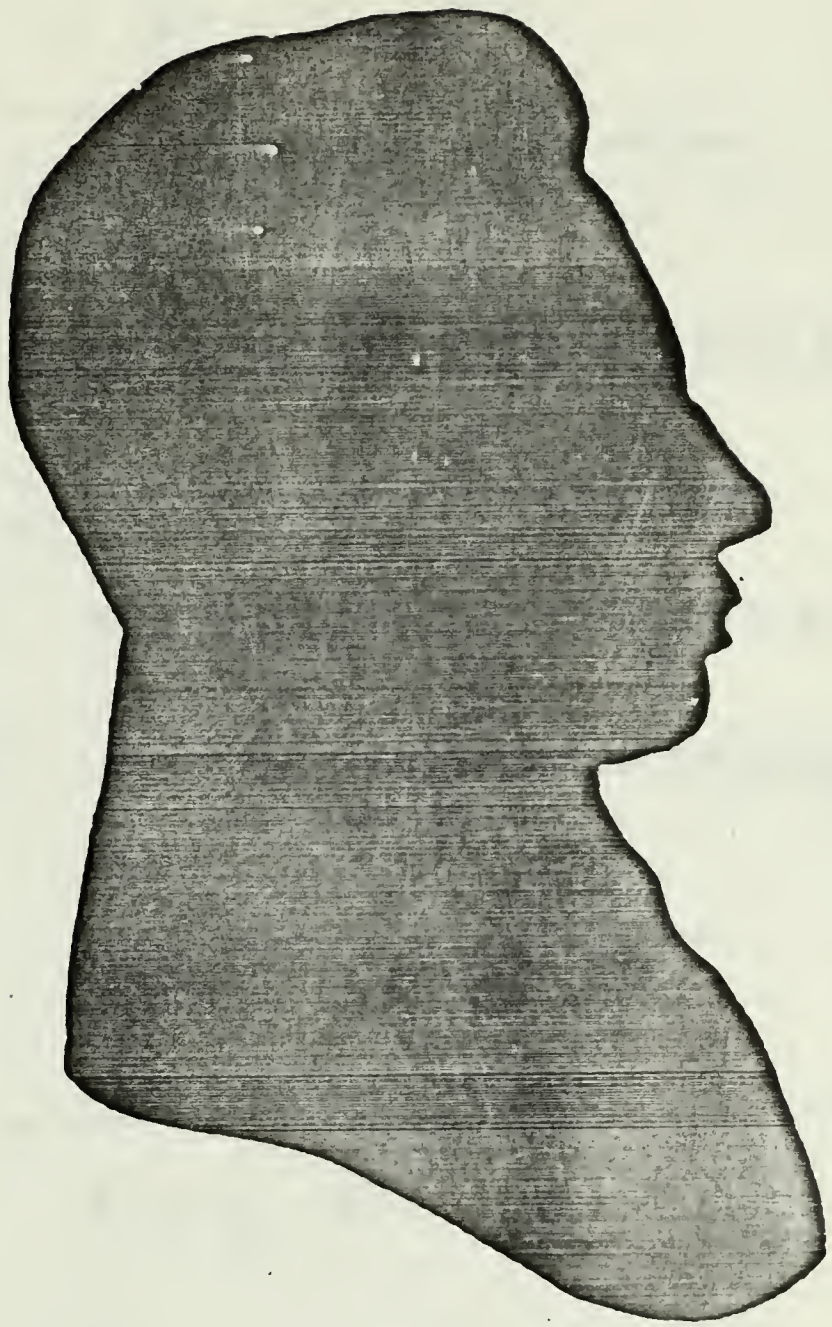
He was awarded the Doctor of Medicine Degree in 1819 from Columbia University .

Regretting our inability to help you further, we remain,

Sincerely yours,

Eileen H. Daly

Eileen H. Daly
Assistant to the Registrar



DANIEL L. M. PERROTTO

Reproduction from a silhouette in the possession of Dr. Michael M. Davis, grandson of Dr. Perrotto

WILLOUGHBY UNIVERSITY OF LAKE ERIE

(CIRCULAR No. 2.)

A

CATALOGUE AND CIRCULAR

OF

Officers, Professors & Students

OF

THE WILLOUGHBY UNIVERSITY

OF

LAKE ERIE.

WILLOUGHBY, OHIO:

PRINTED BY F. G. WILLIAMS & CO.

1836.

FEB 8 1836

LIST OF OFFICERS.

Ralph Granger ~~[illegible]~~, *President of the Faculty,*

John M. Henderson, M. D. *Secretary of the Faculty.*

Hon. Simeon Fuller,
Hon. Nemiah Allen,
Jonathan Lapham, Esq.
Samuel Wilson,
Luther P. Bates, Esq.
Geo. W. Card, M. D.
Chauncey S. Payne,
John M. Henderson, M. D.
~~[illegible]~~ Geddings
Asahal Brainard, M. D.
Hosmer Graham, M. D.

Trustees.

Board of Trustees.

Hon. Nemiah Allen, *President.*

Jonathan Lapham, Esq. *Treasurer.*

Hosmer Graham, M. D. *Secretary.*

Medical Department.

Horace A. Ackley, M. D. *Professor of Anatomy.*

Amasa Trowbridge, M. D. " *of Surgery.*

Daniel L. M. Peixotto, M. D. *Professor of Theory and Practice of Physic, and of Obstetrics, and diseases of women and children.*

J. Lang Cassels, M. D. *Professor of Chemistry.*

William M. Smith, M. D. *Professor of Materia Medica & Botany.*

Rules and regulations of the Medical Department.

1. All persons who attend the Lectures are required to matriculate.
2. Tickets for attending the Lectures are as follows:—

Anatomy & Physiology	$12,00.
Surgery & Med. Jurisprudence, ...	10,00.
Theory & Practice & Obstetrics, ...	12,00.
Chemistry.	12,00.
Materia Medica & Botany	9,00.
Total,	$55,00.
Matriculation & Library Ticket,	$5,00.
Graduation Fee & Diploma,	15,00.

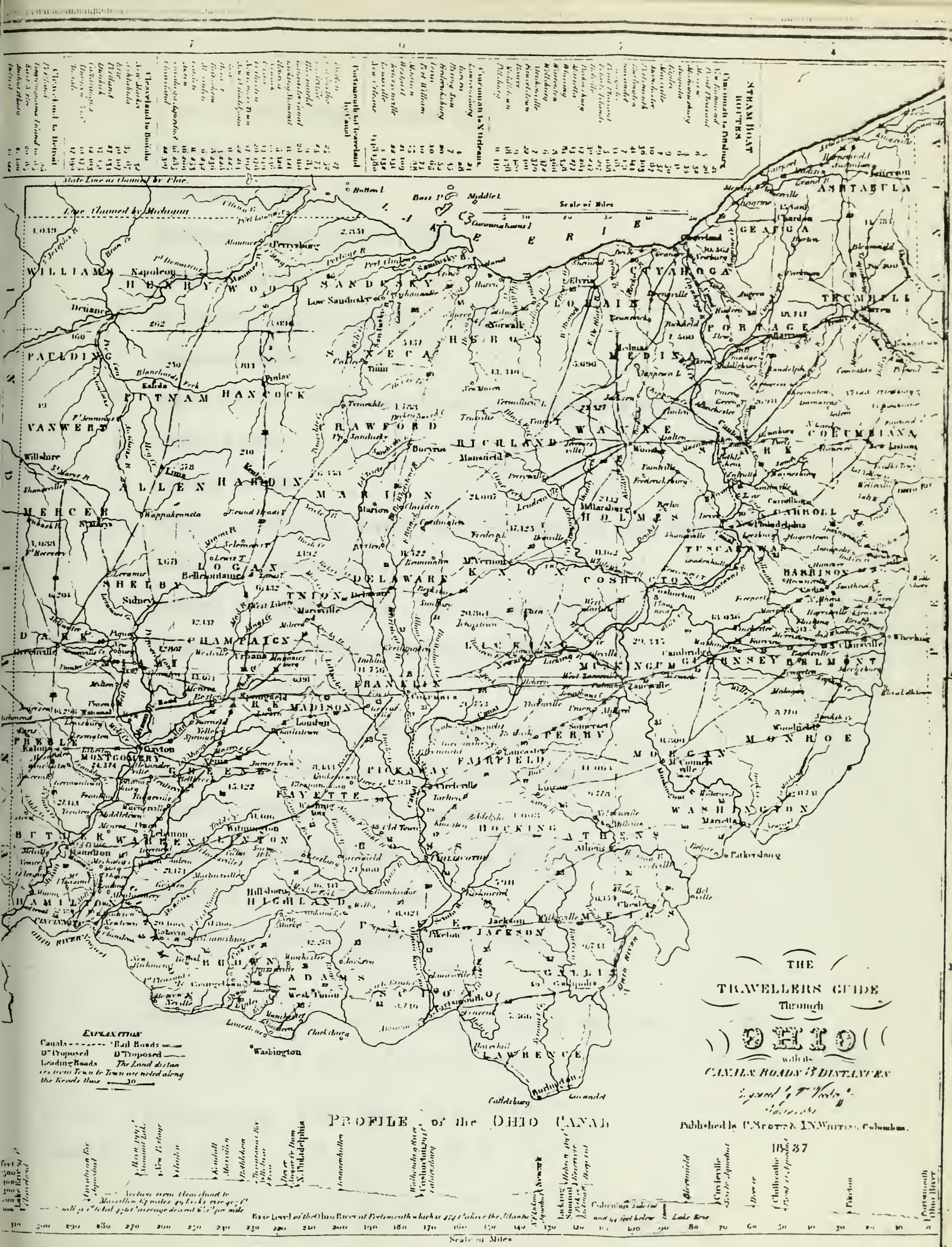
Good Board may be had from $1,50, to $2,25 per week.

3. No student will be permitted to offer himself as a candidate for a degree, until he has attended two full courses of Lectures, one of which must be in this Institution; unless the candidate shall have been a licensed practitioner for three years, in which case, one full course in this Institution, will entitle him to the privileges of an *examination for* a degree.
4. In order to be entitled to a full course, the student must matriculate by the first of December.
5. All graduates of this, or any other respectable Medical School, and all who have attended two full courses in this Institution, will be permitted to attend the Lectures free of expense, except for matriculation and Library Ticket.

The Trustees also announce that they have *Resolved* to erect, during the present season, a large and convenient building for the Medical department, which will be ready for the class by the first of November next. Said building is to be sixty feet square, three stories high, with three Lecture rooms, a Laboratory, Anatomical Museum, Library, and Professors' Rooms.

The Trustees have no hesitation in saying that the buildings, Anatomical preparations, Chemical apparatus, Lectures and other facilities for the accommodation and benefit of the students, will not be inferior to those of any school in this country. Students residing in the eastern States who have it in contemplation to settle & practice in the western country, will find it to their advantage to attend this school, where they will obtain a correct knowledge of the diseases peculiar to the western climate.

The Trustees have organized a *Law Department*, which will go into operation about the first of January next; provided a suitable professor can be obtained. Should the Trustees be successful in procuring an *eminent Law Professor*, due notice will be given of the time of commencement, Terms, Regulations &c.


THE
TRAVELLERS GUIDE
Through
OHIO
with its
CANALS, ROADS & DISTANCES
Published by C. Scott & I. N. Whiting, Columbus.
1837
PROFILE of the OHIO CANAL
EXPLANATION
Canals
Rail Roads
Do Proposed
Do Proposed
Leading Roads
The Land distances from Town to Town are noted along the Roads thus
Scale of Miles
Longitude West from Washington
Lake Erie
Ohio River
Cleaveland to Detroit
Cleaveland to Buffalo
Portsmouth to Cleaveland by Canal
Cincinnati to N. Orleans
Cincinnati to Pittsburg
STEAM BOAT ROUTES
Mate Line as claimed by Ohio.
Line claimed by Michigan
Scale of Miles
WILLIAMS
HENRY
WOOD
SANDUSKY
LORAIN
CUYAHOGA
GEAUGA
ASHTABULA
TRUMBULL
PORTAGE
MEDINA
HURON
SENECA
PAULDING
PUTNAM
HANCOCK
VANWERT
CRAWFORD
RICHLAND
WAYNE
STARK
COLUMBIANA
ALLEN
HARDIN
MARION
HOLMES
CARROLL
MERCER
LOGAN
SHELBY
DELAWARE
KNOX
COSHOCTON
TUSCARAWAS
HARRISON
UNION
DARK
CHAMPAIGN
LICKING
MUSKINGUM
GUERNSEY
BELMONT
FRANKLIN
MADISON
PREBLE
MONTGOMERY
GREENE
PICKAWAY
FAIRFIELD
PERRY
MORGAN
MONROE
FAYETTE
WASHINGTON
BUTLER
WARREN
CLINTON
ROSS
HOCKING
ATHENS
HAMILTON
HIGHLAND
PIKE
JACKSON
MEIGS
BROWN
ADAMS
SCIOTO
GALLIA
LAWRENCE
Napoleon
Perrysburg
Low Sandusky
Norwalk
Elyria
Cleveland
Chardon
Warren
Bucyrus
Mansfield
Wooster
Millersburg
Lima
Wappakenneta
Bellefontaine
Sidney
Marysville
Delaware
Mt. Vernon
Coshocton
Cambridge
Zanesville
Newark
Lancaster
Circleville
Logan
Athens
Chillicothe
Jackson
Piketon
Hillsboro
Wilmington
Lebanon
Hamilton
Cincinnati
Washington
Clarksburg
Gallipolis
Burlington
Cattlesburg
Portsmouth
Marietta
Parkersburg
Wheeling
Cadiz
Harrisville
Bloomfield
Piketon
Portsmouth
Ohio River

1. A Map of the Western Reserve 1796.
2. Cleveland, 1837.
3. Willoughby, Ohio, 1837.
4. Napolean - DeLaRoche Painting.
5. Moses Cleveland
6. Willoughby Medical College - 1846.
7. Menasseh Cutler
8. Queen Esther - Catherine Montour of the Wyoming Massacre.
9. Joseph Brandt.
10. Wyoming Monument.
11. Picture showing how Connecticut settlers came into Western Reserve.
12. Reverend Thomas Hooker
13. Looking at Cuyahoga River from High Level Bridge.
14. Office of Painesville Telegraph and Editor - 1837.
15. Watt's Psalms and Hymns
16. Picture of Boats in Harbor in Early Cleveland.
17. Euclid Avenue and some Euclid Avenue Mansions - 1837.
18. Governor Bradford's Grave Plymouth
19. Monument Marking Pilgrims' Landing at Provincetown
20. Facsimile of Mayflower Compact
21. Monument Dedicated to Wyoming Massacre.

Alfred Mathews Ohio and Her Western Reserve, D. Appleton & Co., 1902

No. 8 - Page 88: No. 9,- Page 84: No. 11 - Page 131: No. 12 - Page 16

Also Enlargements from my Photo Collection:
Cartridge E H 14 - - #21, 12, 1, 8, 16, 17, 18
17 - #3
15, 16, 17. -

Please credit
AMERICAN JEWISH ARCHIVES
on the
Cincinnati Campus
of the
Hebrew Union College -
Jewish Institute of Religion

SAMUEL LOPEZ SALZEDO

797 — JUDITH
b. Amst. Sep. 20, 1766
d. NY. Dec. 7, 1835

(2)
GRACE
b. Curaçao, May 16, 1809
d.
unm.

AH
. Feb. 10, 1807

ug. 31, 1831
AMIN NAAR
q.v.)

RAPHAEL
ct. 25, 1833

FREDERICK NAAR
b. Apr. 3, 1836
d. inf.

LUNA (LUNITA)
b. Jan. 24, 1838
d.
m. Aug. 25, 1857
MOSES JESURUN

EDWARD
b. 1861

LEVINE
b. 1863

UIS
l

RAPHAEL (San Francisco)
b. Willougby, Ohio, Sep. 1, 1837
d. San Francisco, May 22, 1905
m. NY. Nov. 11, 1863
MYRTILLA DAVIS
(q.v.)

MIRIAM MADURO
b. NY. Feb. 4, 1842
d. NY. Apr. 1, 1923
m. NY. Oct. 17, 1866
MICHAEL MARKS DAVIS
(q.v.)

SIDNEY SALZEDO
b. NY. May 9, 1866
d.
m. May 19, 1921
PHYLLIS FRANKEL
of Brisbane, Australia

EDGAR J. DAVIS
b. NY. Dec. 22, 1867
d.
m.
MALVINA NATHAN
(q.v. I)

EDGAR

NINA MAPLESON
b.
m.
JOHN HATCH STEWART

ERNEST CLIFFORD
b. San Fr. Oct. 15, 1869
d.
m. Jan. 28, 1897
MARY G. HUTCHINSON

EUSTACE
b. 188
m.
(div.) ?

JAMES L.
b. 1920

IRVING

VICTORIA MAUD
b.
m.
Dr. BRONNER

PEGGY (FLORA)
b.
m.
PAUL BURRY OWEN
(div.)

KARL ILLAVA
b.
m.
AGATHA BROWN

FAITH

MARY
b.
unm.

PEIXOTTO, N.Y.

Please credit
AMERICAN JEWISH ARCHIVES
on the
Cincinnati Campus
of the
Hebrew Union College •
Jewish Institute of Religion

...ua-Sandor Coll.
AJHS, v. 27, pp. 167, 264, 342
" v. 29, p. 85
...Charles, p. 131
...oldstone Ms. (AJA)
...arks Ms. (AJA
...amily Hist., Benj. Mordecai (JRM)
...ool-Portraits...
...hearith Israel Rec.

a.
m.

SAMUEL — GRACE COHEN PEIXOTTO

ISAAC JESSURUN SASPORTAS
b.
d.

SAMUEL LOPEZ SALZEDO

RACHEL — Curaçao, Aug. 14, ? — 1) MOSES LEVY MADURO PEIXOTTO — 2) Amsterdam, Apr. 19, 1797 — JUDITH
b. Curaçao, Feb. 11, 1767
d. NY. Jul. 17, 1828
(Came to NY. Jun. 11, 1807)
b. Amst. Sep. 20, 1766
d. NY. Dec. 7, 1835

(1) LEAH
b. Curaçao, Dec. 27, 1790
d.
m.
MOSES DE JACOB JESSURUN of Curaçao

(1) SAMUEL
b. Curaçao, May 14, 1795
d. Fort Morgan, Jul. 28, 1845
m. NY. Feb. 26, 1817
MARIE GOMEZ (q.v.)

(2) DANIEL LEVY MADURO
b. Amst. Jul. 18, 1799
d. NY. May, 14, 1843
m. NY. Mar. 19, 1823
RACHEL SEIXAS (q.v.)

(2) RAPHAEL
b. Curaçao, Sep. 12, 1805
d. NY. May 1, 1842
m. NY. May 11, 1830
LUNA DE AARON N. HENRIQUES

(2) SARAH
b. Curaçao, Feb. 10, 1807
d.
m. NY. Aug. 31, 1831
BENJAMIN NAAR (q.v.)

(2) GRACE
b. Curaçao, May 16, 1809
d.
unm.

RACHEL LUISA
b. Saugatuck, Conn. Jan. 27, 1820
d. NY. Nov. 17, 1870
unm. (ins.)

ESTHER (HETTY)
b. Saugatuck, Conn. Aug. 17, 1821
d. NY Feb. 22, 1890
m. NY. Oct. 5, 1843
JONAS PHILLIPS (q.v. I)

REBECCA
b. NY. Nov. 22, 1822
d. NY. Jun. 10, 1895
m. NY. Dec. 5, 1849
JOSHUA PHILLIPS (q.v. I)

MOSES
b. Mar. 2, 1825
d. Feb. 20, 1827

DANIEL
b. NY. Feb. 22, 1831

HERMAN
b. NY. May 5, 1832
d.
m.
ESTHER NAAR (q.v.)

FRANCIS RAPHAEL
b. NY. Oct. 25, 1833

FREDERICK NAAR
b. Apr. 3, 1836
d. inf.

LUNA (LUNITA)
b. Jan. 24, 1838
d.
m. Aug. 25, 1857
MOSES JESURUN

FRANCIS RAPHAEL

FREDERICK LOUIS NAPOLEON

EDWARD
b. 1861

LEVINE
b. 1863

JUDITH SALZEDO
b. NY. Dec. 29, 1823
d. NY. Mar. 1, 1881
m. NY. Sep. 17, 1851
DAVID HAYS (q.v.)

ZIPPORAH
b. NY. Dec. 15, 1826
d. NY. Aug. 17, 1889
m. NY Sep. 6, 1848
BENJAMIN SEIXAS (q.v.)

SARAH NAAR
b. NY. Jan. 26, 1828
d. NY Apr. 1, 1900
m. NY. Mar. 20, 1850
ABRAHAM HART CARDOZO (q.v.)

MOSES LEVY MADURO II
b. NY. Feb. 17, 1830
d. NY. Sep. 3, 1890
m. NY. Apr. 20, 1853
RACHEL FROIS (viz. GOMEZ)

REBECCA
b. Aug. 30, 1832
d. 1835

BENJAMIN FRANKLIN
b. NY. Nov. 13, 1834
d. NY. Sep. 18, 1890
m. NY. Jan. 20, 1858
HANNAH STRAUSS
(1841 – NY. Apr. 20, 1901)

RAPHAEL (San Francisco)
b. Willoughby, Ohio, Sep. 1, 1837
d. San Francisco, May 22, 1905
m. NY. Nov. 11, 1863
MYRTILLA DAVIS (q.v.)

MIRIAM MADURO
b. NY. Feb 4, 1842
d. NY. Apr. 1, 1923
m. NY. Oct. 17, 1866
MICHAEL MARKS DAVIS (q.v.)

DANIEL LEVY MADURO (Sp.-Am. War)
b. NY. Mar. 17, 1854
d. Cuba, Oct. 24, 1898
m. Wash. D.C., Jan. 21, 1880
IDA JUDITH SOLOMONS (q.v. II)

IRMA RACHEL LEVY MADURO
b. NY. Jan. 10, 1881
m.
THOMAS CREIGHTON SELLERS

JESSICA BLANCHE
b. NY. Oct. 9, 1864

SIDNEY SALZEDO
b. NY. May 9, 1866
d.
m. May 19, 1921
PHYLLIS FRANKEL of Brisbane, Australia

EDGAR J. DAVIS
b. NY. Dec. 22, 1867
d.
m.
MALVINA NATHAN (q.v. I)

EDGAR

NINA MAPLESON
b.
m.
JOHN HATCH STEWART

ERNEST CLIFFORD
b. San Fr. Oct. 15, 1869
d.
m. Jan. 28, 1897
MARY G. HUTCHINSON

EUSTACE
b. 188
m.
(div.) ?

JAMES L.
b. 1920

GEORGE MADURO
b. Feb. 1, 1889
d. 1909
unm.

FANNY
b. 1860
d.
m.
JACK BLOOM

M. PERCY
b. 1862
d.
m. Oct. 27, 1887
KATIA SADOWSKY

LILLIAN MAUD
b. Feb. 16, 1898
m.
DRURY K. ADAMS

JUDITH
b.
d.
m.
JOSEPH (ILLAVA) MORNINGSTAR

BEATRICE
b. Jun. 4, 1867

MABEL LOUISE
b. May 8, 1869

FLORIAN (FRANK)
b. San Fr. 1870
d. Pasadena, Cal. Oct. 28, 1910

IRVING

VICTORIA MAUD
b.
m.
Dr. BRONNER

BENJAMIN

JOSEPH, JR

PERCY
b.
m.
EDITH LONG

JOSEPH

RICHARD

PEGGY (FLORA)
b.
m.
PAUL BURRY OWEN (div.)

KARL ILLAVA
b.
m.
AGATHA BROWN

FRITH

MARY
b.
unm.

PEIXOTTO (M.Y.)

DATE DUE

MAR 6 1986			
MAR 2 9 [illegible]			
MAY 7 1987			
APR 1 6 [illegible]			
DEC 3 0 1989			
SEP 8 19[illegible]			
JAN 2 9 2003			
DEC 2 0 2002			
APR 1 2 2004			
MAR 0 9 2011			
SEP 0 9 2011			

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